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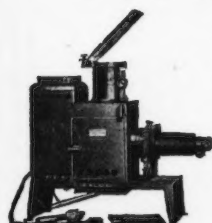
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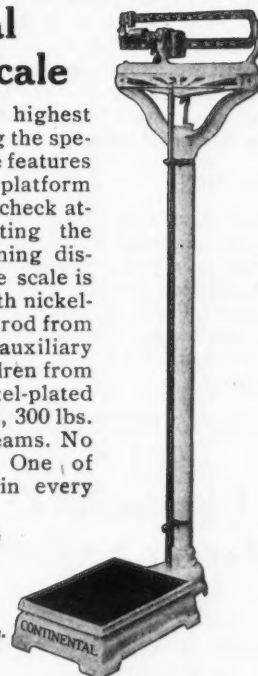
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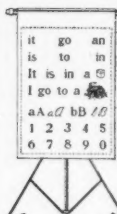
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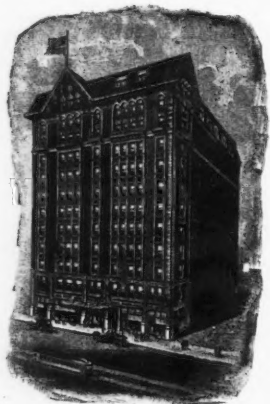
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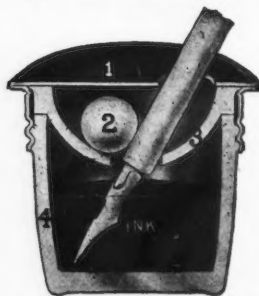
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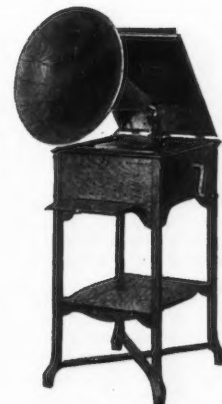
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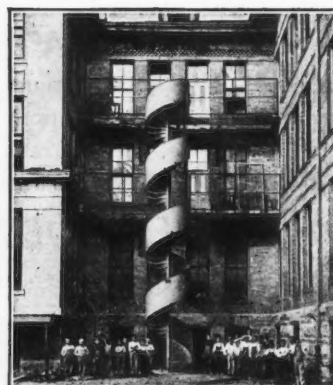
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A MONTHLY MAGAZINE OF EDUCATIONAL TOPICS AND SCHOOL METHODS

WITH WHICH IS COMBINED THE CATHOLIC EDUCATIONAL REVIEW AND THE TEACHER AND ORGANIST

VOL. NINETEEN: Number Five

MILWAUKEE, WIS., October, 1919

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THE HOLY ROSARY. One day last summer to the Sisters of the Arch-diocese of San Francisco assembled in their annual summer school came a little group of gentlemen headed by a distinguished visitor, the President of the Irish Republic, Edward De Valera. The good nuns (with more propriety than might on the surface appear) sang "The Soldier Song" of the Irish Revolution, there was a flurry of speechmaking and copious applause, and then a group of picturesquely attired little tots mounted the platform and presented to the Irish President, as a gift to Mrs. De Valera from the Sisters, a beautiful pair of rosary beads. In his graceful acceptance of the symbolic present Mr. De Valera said something that merits a wider audience.

Those rosary beads meant very much to him, he told the Sisters, because they vividly recalled to him a retreat he once had made. That retreat, he added, was longer, probably, than the annual retreat of the members of religious orders, for it lasted six months and more, and it was made in jail, and under English direction, after the stirring events of Easter Week, 1916. He had had plenty of time for reflection and as much solitude as even an ascetic could wish for.

And then he proceeded to explain why the gift rosary recalled his term of imprisonment. Every evening in the jail, after the trials and uncertainties of the day—and rare was the day when some member of the group of political prisoners was not marshalled out never to return—a murmur, that gradually rose to fuller tones, would spread down the rows of cells. It was a murmur of prayer. The words of the Ave Maria, couched in the musical Irish tongue, would steal out on the evening air; and the Irish prisoners, in two choirs, answering each other from cell to cell, would recite the Holy Rosary. It was balm to their spirits, health to their minds, refreshment to their troubled souls and emaciated bodies. And in that nightly practice of devotion, Mr. De Valera maintained, was hidden much of the purpose and the spirit of the men who risked their lives that the life of their beloved country might spring forth anew.

In this recurrence of the month of October, the month of the Holy Rosary, this impressive narrative has point and suggestion. The boys and girls in our Catholic schools should know something of it and something of what lies behind it. Here were men who had fought bravely to throw off an alien rule, even as our early Americans had fought to throw off the same rule. They were men who knew the perils of the times and the thrill of the hope forlorn and the lure of the bright eyes of danger. They were not old ladies or mollycoddles or namby-pamby gentlemen with monacles and lisps; they were he-men, every one of them, doing the things that only eminently manly men would have had the courage to do. And to them the familiar rosary was a weapon and an inspiration, a solace and a trumpet call to patriotism and faith.

And tales told us by our boys who have come back from overseas after teasing to the full the bitterness of modern warfare harmonize wonderfully with the simple narration unfolded that golden morning in the City of St. Francis. Our returned soldiers bear testimony to the fact that the prayerful men where usually the bravest men; and that in the grim silence of the trenches and the shell-scarred woods the rattle of rosary beads and the almost inaudible sounds that fell from praying lips proved uplifting music to war-weary hearts and war-torn human souls.

These things our children should know. For these

Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

children are soldiers, every one of them, destined for conflict through coming years with the astute enemies of salvation. It is their right to learn that comfort and encouragement and renewed strength will be theirs on life's grim battlefields to come if they but learn the lesson of the jail and the dug-out and invoke the aid of the Queen of the Most Holy Rosary.

OUR DEMOCRATIC CHURCH. The Educational Review for September contains an address delivered by President Nicholas Murray Butler of Columbia on the occasion of the installation of a university president. Dr. Butler, in pointing out the dangers of undue centralization in governing men, told how the secret of successful administration was indicated by the late Pope Pius IX when "The Grand Old Man" of English political life, William E. Gladstone, was received in audience. Dr. Butler says:

"In the course of the conversation between these two great men Mr. Gladstone asked His Holiness to what human agency or policy, if any be attributed the permanence and the vitality of the Roman Catholic Church, which had seen the rise and fall of nations, the upbuilding and the overturning of dynasties, the discovery and settlement of new continents, and literally stupendous changes in the mental and moral life of men. Amidst all this the Roman Catholic Church had maintained its continuous life through many centuries, and Mr. Gladstone earnestly pressed his question as to how this had been possible. The answer of Pope Pius IX was this: The Roman Catholic Church owes its permanence and its vitality amidst all these striking changes to three things: the first of these is consultation; the second is consultation; the third is consultation."

There, humanly speaking, the great and holy pontiff laid bare the heart of Catholic discipline and of true democracy. And there we have a touchstone to test the degree in which any organization which claims to be either Catholic or democratic really conforms to the spirit of the one or of the other. If an organization, despite its avowed aims and ideals, is governed by a man or by a group of men who keep aloof from the rank and file and indulge in long-distance administration, who do not allow every voice, even the humblest, to be heard and every opinion, even the weakest, to be weighed and pondered, that organization is neither Catholic nor democratic.

To the same Pope Pius IX and to every superior who is really true to the Catholic spirit of administration might fittingly apply those fine lines of Matthew Arnold:

"We were weary, and were
Fearful, and were, in our march,
Fain to drop down and die,
Still thou turndest, and still
Beckondest the trembler, and still
Gavest the weary thy hand!
If in the paths of the world,
Stones might have wounded thy feet,
Toil or dejection have tried
Thy spirit, of that we saw
Nothing! To us thou wert still
Cheerful and helpful and firm.
Therefore to thee it was given
Many to save with thyself;
And at the end of thy day,
O faithful shepherd! to come
Bringing thy sheep in thy hand."

HAVE YOU A THIRD RAIL? The electric train, for all its steel and glass and upholstered seats, would be as stationary as a brickpile but for one thing—the third rail. The train is not sufficient unto itself. If it is to make any headway it must connect with a source of energy quite outside itself. Then, cheerily and rapidly, it whirls its passengers toward their destination.

We teachers are electric trains, and our pupils are our passengers. We may seat them comfortably and keep them snug and warm and even in a sense protect them. But we are not doing our full duty, we are not fulfilling the purpose of our vocation, unless we take them somewhere. And we can't take them anywhere, we can't get anywhere ourselves, unless we connect with a third rail.

The first rail is our religious rule, and the second our theory of teaching; if we jump the track on either side there will be trouble and danger. But if we merely stay stock still on those two rails we might as well have no rails at all. We need the third rail.

That third rail is **culture**—a vital, intimate, constant contact with the world's great books, those sources of energy which will send us along the track of obedience to our life destination.

And don't you think that a good many holy men, and a good many text-book teachers and recitation-hearers, are stalled? They have shut off the current.

HOW TO TEACH CATECHISM. Our teachers will be interested in a new volume prepared for them by one of the devoted scholars whose field of labor is the Catholic University of America. It is the "Catechist's Manual: First Elementary Course," by Roderick MacEachen, D.D., published by the Catholic Book Company of Wheeling, West Virginia.

Dr. MacEachen is wise as well as learned and so has not attempted to construct a textbook of Christian Doctrine. He has done something better than that; he has written a little book showing how the text—any text—may be profitably taught; indeed, how the rudiments of Catholic faith and practice and devotion may be imparted to children too immature to have a text at all.

The process followed in the work is admirably described by Bishop Shahan, the Rector of the Catholic University, who contributes the preface of the book: "Here the child is taught to think and to express his thoughts. This is the soul of teaching. The teacher enters into the child's own plane of experience, and gently leads the child in its own progression of thought to the great truths of religion. He engages the children in conversation, and by adroit questions and suggestions he directs their thought to both the teaching and the practice of religion."

To the experienced teacher, of course, all this is nothing new. Dr. MacEachen is no innovator but has exemplified most excellently that time-hallowed catechetical method which is the traditional method of imparting instruction in the Catholic religion. He asks questions—not the formal and logical questions of the catechism text—but questions that mean something to the growing mind, questions that must elicit thought-provoking answers, questions that force the child to draw upon his existing store of impressions and experiences. Every successful teacher of little children will recognize how familiar and how salutary are such queries as the following:

"How do we know how to be good? How do we know what God wants us to do? Who sent the Catholic Church to teach us what God wants us to do? Who tells you what the Catholic Church teaches? What does the priest teach you? Does he teach you what the Catholic Church teaches? Who sent the priest to teach you? Who told the Catholic Church what to teach? Does the Catholic Church teach what the Apostles taught? Then, how do you know what to do to be good?"

This manual is mainly catechetical, but not entirely so, and here again it conforms to the theory of teaching imparted in our Catholic normal schools and to the practice of our successful catechists. Series of questions are varied by an occasional reflection or by a narration, generally based on Bible history. As a specimen of the latter we quote this introduction to a lesson on the Ten Commandments:

"Now, children, did you ever hear about Moses? I will tell you about him. Moses was a very holy man. He

(Continued on Page 247)

Results vs. Claims

Commercial Department

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April 17th, 1919.

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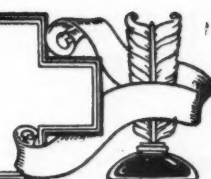
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Catholic Literature Exclusively?

By Brother Leo, F. S. C., L. H. D.



BROTHER LEO, F. S. C.

essays recognized and accepted as being within the spirit if not the letter of the requirements?"

Such communications have led me to the reflection that it is just possible that some of our Catholic teachers, in their very commendable zeal for Mother Church and her interests, have failed to take into account several important aspects of this matter of Catholic literature in the Catholic school, and in the present paper I venture to offer a few fundamental ideas for their earnest consideration. If my treatment of the subject appears dogmatic, I hasten to assure my readers that the dogmatism is in the seeming rather than in the substance. I fully realize that here as elsewhere much may be said on both sides, that conceivably the principles upon which my contentions are based may be found untrustworthy, that even I am doing nothing more than acting the ungrateful role of devil's advocate in combatting a salutary movement in Catholic education. I profess myself still open to refutation and conviction. My purpose is simply this: To place the subject of non-Catholic classics in Catholic schools in the open forum for analysis and discussion. I leave to wiser heads and hands the important task of making a decision.

Let us guard against a misunderstanding at the start. All of us, I think, will agree that certain Catholic literary masterpieces should be taught in our schools, that our courses of study—whether in the grades, in high school or in college—should have a decidedly Catholic coloring, that our graduates should hold among their most precious cultural heritages a knowledge of the great Catholic writers and some realization of the prominent part taken by the Catholic Church and her representatives in contributing to world literature. This is, indeed, not the least reason for the very existence of our Catholic schools, and those schools are in a sense false to their mission if they fail to secure that result.

But it is the one thing to teach Catholic classics, and quite another thing to teach nothing but Catholic classics; and the question which I now assume to be at issue is this: Should we teach Catholic literature **exclusively**? It seems to me that the question should be answered in the negative, that while we most properly teach, let us say, Cardinal Wisman's "Fabola," and Thomas a Kempis's "Imitation of Christ," we should not neglect to teach Dicken's "Tale of Two Cities" and Burke's "On Conciliation With America." These things we should have done, but we should not have left these things undone.

To include none but the works of Catholic authors in our courses of study would be to make those courses of study needlessly attenuated. Even from the distinctively Catholic point of view we should miss much. For it must never be forgotten that in many cases the Catholic spirit

and the Catholic tradition have found expression in the writings of non-Catholic authors. Tennyson was not a Catholic, and yet he incorporated Catholic legendary material in his "Idyls of the King." Longfellow was not a Catholic, and yet he drew a beautiful picture of Catholic life in "Evangeline." Ruskin was not a Catholic, and yet in many of his essays he offers splendid interpretations of Catholic masterpieces of poetry, painting and sculpture. Fairly numerous instances might be added of non-Catholic writers who found their inspiration in Catholic themes and who embodied their conceptions in a fashion both acceptable and helpful to the Catholic student.

Nor must we forget, in this connection, that the appeal of the Catholic content in such writers is all the stronger to our pupils. It is not inherently impossible that a Catholic writer might have been attracted to the theme of the expulsion of the Acadians and have written a poem even more closely in harmony with the Catholic spirit than is Longfellow's charming idyl. And yet, whether we like the fact or not, there is a strong probability that neither we nor our pupils would react as strongly to an "Evangeline" written by a Catholic as we do to the Longfellow poem. We take it for granted that a devout and learned Catholic would elect a Catholic theme, that he would paint Catholic life and Catholic atmosphere in the most favorable colors, that more or less consciously he would make his writing an expression of missionary zeal. And—perhaps without being aware that we were so doing—we would discount his work because he is of the household of faith. (We should not, perhaps, but that is not the point.) We might even go farther. Knowing as we must that often devotional poems written by Catholics are literary in inverse ratio to their pietism, we might even be tempted to suspect the worth of the poem from the literary point of view. But when a non-Catholic New Englander deliberately chooses a Catholic theme, when a man who elsewhere is not free from prejudice against Catholic institutions and unfairness toward Catholic episodes in history evolves a work that represents Catholic life as essentially beautiful and Catholic ideals as essentially sublime, when, so to speak, he tells the truth in spite of himself, then that same truth naturally means more to us.

But in our choice of non-Catholic writers it is not wise to confine ourselves to those who treat Catholic themes in a more or less Catholic spirit. There are many books, written by non-Catholics—even by anti-Catholics—in which inheres no perceptible Catholic element, which, nevertheless, our pupils should read and discuss and understand. The knowledge to be derived from such books may not directly contribute to the development of the Catholic spirit in the children's attitude toward life and yet they should be open books to our classes. Why?

Well, for one thing, for the sake of consistency. If we run over the subjects taught in the average Catholic high school we shall find many, perhaps a majority of subjects that do not directly and immediately affect the Catholic life of the pupils. Geometry, zoology, book-keeping and French grammar do not intrinsically tend to make our children stronger or better Catholics. Then why do we teach them? Because, of course, we find in them possibilities of correlation with religion; but likewise because they aid us in attaining one of the purposes of our educational system. Our schools exist, first of all, in order that our children may learn how to be and to become Catholics; but they also exist in order that our children may learn how to be and become useful and representative and public-spirited citizens.

The country we live in is not a distinctively Catholic country and even the most devout Catholic—unless he happens to be favored with a vocation to a contemplative order—has to spend a goodly portion of his workaday life in occupations that in themselves have little or noth-

ing to do with his religion: (We know how he can sanctify his every moment and every action by directing his intention to the honor and service of God, but that, again, is not the point.) Now, we want our children to be able ultimately to take their place in the world, in professional and business life, and to be able to enter into competition with the graduates of secular schools and not be worsted in the competition. That, crudely and briefly, is why we teach geometry and zoology, bookkeeping and French grammar; and that is why we ought to teach non-Catholic literature.

For if our children, the products of our Catholic system of training, are to be successful in their professional and commercial struggles in after life, it is needful that they have become sharers in the intellectual background of the world in which they live. With many elements of that mental environment they cannot, of course, as consistent Catholics, permit themselves to be in sympathy; but, even if their work is to be only social amelioration or the exercise of apostolic zeal, they cannot labor fruitfully unless they at least understand their fellow men. They cannot take their place in the world unless they understand the world and they cannot understand the world unless they know something of the best that has been written and thought in the world.

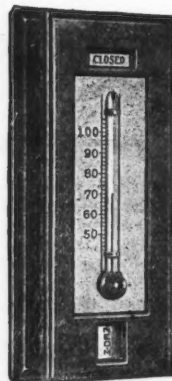
I cheerfully grant that there is not much of a Catholic content in Thackeray's "History of Henry Esmond," though I insist that a strong Catholic teacher can make it a fine character-forming book; but everybody must grant that in the "History of Henry Esmond" there is a profound and searching human content, an impressive knowledge of certain phases of human life whose manifestations are not confined either to Thackeray's time or to the time of the Young Pretender. Some of its pages are not altogether edifying; but some phases of modern life in the midst of which our pupils will presently find themselves immersed are not altogether edifying either, and the right study of Thackeray will prove a preparation and an antidote for impending perils to faith and to morality.

Here permit me, by way of illustration, to recount an episode that may make clear what I have in mind. Some years ago in the Catholic University at Washington the instructor in a class in Social Psychology directed his pupils to use as a textbook a volume that was not only written by a non-Catholic, but that was offensively bristling with unjust aspersions on the Catholic Church and with derisive reflections on Catholic morality. One of the students, toward the end of the course, ventured to inquire of the instructor why that particular text had been selected; and the instructor explained his procedure somewhat as follows:

"If you recall the chapter on Direct Suggestion you will remember that it is a psychological principle that a good way to get a man to think one thing is to urge him to think something else. If you are looking at that white wall and I solemnly and vigorously assure you that the wall is black, it will seem all the whiter to you because of my adverse suggestion. You will realize the absurdity of my statement, and in your effort to convince me of my error and ignorance you are likely to make a more minute and thoroughgoing study of the wall than otherwise you would have done. The application to the textbook we are studying is, I think, fairly obvious."

This is an extreme case, perhaps, and I present it here for contemplation rather than imitation; the students in that psychology class were mature men and college graduates and less impressionable than the children in our high schools and grades. But the principle is pregnant. If a really great book, a genuine piece of literature, manifests here and there an anti-Catholic bias, if it is written in consonance with the anti-Catholic attitude which is, after all, the traditional attitude in English literature and in most continental literature since the Reformation, I should not on that account cast it into exterior darkness. Rather should I accept it as a veracious representation of the spirit of the world into which my pupils must one day enter, and show them how the unworthy prejudice came into being (referring them incidentally to Newman's "Present Position of Catholics in England") and how it disappears into thin air when once brought into the open and the light of truth.

(To be concluded in the November issue.)



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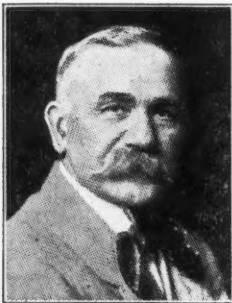
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Member of the Authors' League of America.



Dr. Thomas O'Hagan

It may seem paradoxical and incredible, but it is a truth, that in many of our colleges and high schools, English is the least efficiently taught subject in the curriculum. This, however, does not imply that the student obtains a good grounding in either classics, or the modern languages. Our work in both these departments is too rapid and superficial to be thorough. But in many instances the training in English lacks entirely system, plan, and purpose; and on the part of the student makes for neither the attainment of literary power, nor the cultivation of literary taste.

In the drawing up or framing of a syllabus of English studies, in a college or high school, there should always be kept in view the fitness, through years and mental development, of the student for the studies taken up and pursued. It is folly to plunge a young boy or girl into a literary sea of complex thought bearing upon its bosom the rich argosies of a Shakespeare, or the bewildering craft of a Browning, or the ancient but opulent galley of a Francis Thompson. These are, indeed, as regards clear understanding, for the fully inured and sea-literary tried mariner who has already cast anchor upon many and strange shores, and has looked into the depths and has fathomed the mystery and miracle of their hidden wonders.

Again, there seems to be no clear purpose in the teaching of much of our English in the colleges and high schools of the country. An oration of Webster, a poem of Tennyson, a play of Shakespeare, a prose sketch of Irving, and a novel of George Eliot or Hawthorne; and the measure in the hours of English studies is filled up. The young man or woman graduates from college or high school with no adequate or clear idea of the development of literature as an art or its function and office. Little attention is given to the individual life and import of poetry other than its obvious and superficial meaning; so that seldom indeed in our colleges and high schools is a poem studied as a work of art.

Now, how must we correct all this and draw from literary studies the intellectual and spiritual reward that flows from the sympathetic study of all art? First and chiefest of all, we must emphasize the spiritual significance of literature and give quick and ready response to its appeal. The poet is ever a creator, and in the fire of inspiration he fashions the divine thoughts of his soul—the lofty dreams that reach heavenward.

Again, there is no order or purpose in our teaching of English. Too much attention is given to instruction in formal rhetoric and the mere mechanics of poetry. The laws of thought-expression in prose may be interesting; but the chief and valuable thing to the young student is not the formulated principle but the thought development itself. Our greatest writers never studied paragraph construction in any school. They gave little attention to accumulation contrast or balance. They never regarded the split infinitive as an unpardonable grammatical sin. They simply thought clearly and logically and as a consequence all other things were added unto them.

But the beginning of wisdom in the study of English is the proper ordering and grading of the subject-matter. Proceed always in the classes from the simple to the complex. In the study of poetry the first year should be exclusively devoted to the lyric. It is the literary toy of the child-mind. It is, generally speaking, easily understood, makes sympathetic appeal, and is of the heart and not of the intellect. Why then not cover during the first year the whole field of the lyric? This should be followed, the second year, by an extensive survey of the idyll, a form of poetry rich in simplicity and beauty. The

third year should be given up to the epic; and it would be well to include in this the great epics of the world—of ancient mediæval and modern times. For the fourth year reserve the drama, the highest form of poetic creative art.

But in every case the textual criticism should be subordinated to a study of the art form—to the spiritual significance of the poem—to its pulse and life—to the fires of inspiration which gave it form, and mold.

We might add that the last year might be divided between the drama and the ode, the latter being complex and exalted and sometimes difficult of interpretation. But in every case, in choosing poems for study, put masterpieces on the curriculum—those especially of spiritual significance such as Cardinal Newman's "Dream of Gerontius" and Thompson's "Hound of Heaven." In the course in prose writers emphasize a study of the vocabulary. Young writers today have no adequate knowledge of words. Never mind the prospective or retrospective words or the paragraph. Later on clear thinking will take care of all that.

CATECHISM—TEACHING.

By Rev. M. V. Kelly, C. S. B.

II.

Necessity of Simpler Language.

Undoubtedly the most objectionable feature in practically every catechism produced for generations in the past has been the use of language and reasoning beyond the interest, if not beyond the comprehension of younger children. We seem to be instinctively prone to run into this error, whether in speaking or writing of religious things. Many catechisms appear, admirable in many respects, but apparently forgetful of the age and mental calibre of the child for whose instruction they are intended.

The catechism prepared and enjoined by the Third Plenary Council of Baltimore is, in its aim to avoid unintelligible phraseology, a marked improvement on text books which preceded it. Nevertheless, it is equally certain that the vast majority of teachers using it constantly would welcome an edition whose one distinctive feature consisted in a greater simplicity of language. I recently placed copies of this work before the sixth grade of a parochial school, none of the children present being at all familiar with its contents. The number of instances in which they failed to arrive at the sense was a complete surprise to all witnesses of the experiment. A special test was made with three children proposed by the teacher as being among the very brightest in the class. All three were in their twelfth year, had been confirmed and had spent almost six years in this school conducted by religious. In the list of phrases quoted below there is not one the meaning of which was grasped by all three pupils; to nine of these phrases one or other of the three pupils gave a correct answer. Following is the list:

46. Our nature was corrupted by the sin of our first parent.
55. Deprives us of spiritual life.
56. A grievous matter.
57. The entire answer.
103. A supernatural gift.
107. A divine virtue.
122. The attributes of the church.
124. A doctrine of faith or moral.
129. All its members are in one communion.
134. From whom does the church derive its undying life and infallible authority?
138. Whence have the sacraments the power of giving grace?
146. To attain the end for which He instituted each sacrament.
161. Is baptism of desire or of blood sufficient to produce the effects of baptism of water.
198. Our sorrow . . . should be prompted by the grace of God and excited by motives which spring from faith.
213. The circumstances which change their nature.
236. The superabundant satisfaction of the Blessed Virgin Mary and of the Saints.
287. Laws concerning the civil effects of the marriage contract.

318. By attributing to a creature a perfection which belongs to God alone.

342. Representations and memorials of them.

344. Enliven our devotion by exciting pious affections and desires.

351. According to the nature of the vow and the intention we had in making it.

367. To seek his spiritual and bodily welfare.

395. Mortify our passions and satisfy for our sins.

The reader is possibly going to suggest that very often children cannot do their best in an examination, cannot be expected to explain phrases taken away from the context, etc., etc. I wish to assure him in anticipation that in this case the pupils had the context before their eyes throughout, that unlimited time was allowed them that they manifested no embarrassment whatever, and that the only conclusion possible for teacher or examiner was that either the matter or the language was too difficult for children of their years and stage of advancement.

One of the few catechisms which have succeeded in coming down to the intellectual level of their readers is an admirable little treatise entitled "First Steps in Catechism," the work, I understand, of the Rt. Rev. Bishop of Pittsburgh. If my information is correct, it owes its existence chiefly to the author's having found the usual catechisms too difficult for many of the converts he was called upon to instruct. It is worthy of note, therefore, that several books which we have been placing in the hands of young children were found, by actual test, beyond the comprehension of adults in the same walk of life as the fathers and mothers of those very children.

AMERICANIZATION AND CATHOLIC ELEMENTARY SCHOOLS.

By Rev. Jos. V. S. McClancy, Superintendent of Catholic Schools, Brooklyn, N. Y.

"Problem of Americanization in Catholic Elementary Schools."

The vision of this paper is of purpose narrowed down to Americanization as it concerns what are commonly known as the parish schools, but what we prefer to style the Catholic Elementary Schools. It is our understanding that an essay on the broader relations of this movement to Catholic education will be read at one of the general meetings. Our plan is to give a definite meaning to the vague term Americanization, then to sketch the workings of the past, especially from the Catholic viewpoint to set forth briefly the three principles that are advanced to shape the modern movement for a united America through the agency of elementary education, to offer practical suggestions to this end and to close the treatment by indicating some of the dangers that confront our Catholic system in the midst of the efforts to intensify the American character of the education in this country.

At a conference recently held in the residence of an American bishop the writer witnessed clearly how puzzled even men of progressive views are by the vague-enjoying word Americanization. It is in the fear of some that the movement cloaks over an enormous attempt to rob Catholics and others of their right to impart a thoroughly religious education to their young. The standpoint from which these fears come is eminently fitting to Catholics but it is well to subject every enterprise to an exhaustive study before charging a nation given to freedom with the allegation of curtailing the liberty of some of its citizens to bestow a training which their conscience demands. More of this in the heel of this essay. Just now it is to the point to set forth Americanization as an organized effort to bring about the family spirit among the millions of human beings living on American soil. As an educational attempt it may be described as setting abailing the familiar melting pot of this country. The immigrant and his family are to be equipped with the English language, schooled in American customs and enriched with American ideals. The radical native is also to be accorded attention. The mad rush for revolution is to be coined into a movement for the proper appreciation of the good in modern society and for the removal of the bad by orderly process of legislation. Instead of being a polyglot nation liable to go to pieces in the darkness of war times America plans to rear a people of neighborly instincts and

common aims. In a word, Americanization is the endeavor to make America a united people, to eliminate alienism and radicalism, to turn out of our lower schools boys and girls, the men and women of tomorrow, who will shed all foreign tastes and allegiance and come into the unity of a nation one in language, admiration and action. It is a noble project into which our Catholic schools are quick to enter.

The praise of present times is a trait common to human nature. The spirit of progress is on our land but yet we live to regard the period in which we live as throbbing with all manner of success. This leads us to speak well of that portion of the past in which we ourselves have figured. It is hard to admit but the war made it evident that in all the elementary schools of the land, Catholic, public or private, patriotism was not instilled as a habit to the extent that the security of the nation demanded. The twelve grade teachers, who were consulted in the composition of this paper, united in holding that much remains to be done along these lines. To appraise the errors of the past will be a sure way to erect a better future. God has been erased as a working principle from the theory and practice of a host of educators. With Him went the full vigor of respect for authority, civil or otherwise. The press wantonly abused the ruling, public officials and the school children had this attitude filtered down to them. A tendency was implanted in the growing ones to regard the duly accredited officials as incompetent except when their judgment was checked up by the populace. There was abroad also a determination to internationalize everything which did nothing of good for patriotism. Take history as best displaying the evil of this tendency. The old fashioned method of lauding the achievements of America in war and in peace, which fathered a love and loyalty to the nation gave way some twenty-five years ago to a consideration of the whole human family as the history unit. It minimized devotion to any particular country. It was in reality an attempt to establish another Tower of Babel. Easy to see how through this means the loyalty to country which bleeds in warfare was sapped of its strength. Moreover "made in America" never passed muster in educational circles. We went overseas for our educational theories and courted men like Rousseau, Pestalozzi, Herbart and Froebel. An American theory of education conceived and dedicated to the cause of human freedom, as against state slavery, was unthought of among our pedagogical writers. It is small wonder in the light of this information that pride for purely American educational achievements did not thrive.

This summary description imparts some idea of the weakness of our past training in Patriotism. Without question there has been a bright and a better side. Millions of educated Americans have come forth from our various elementary schools imbued with the spirit of devotion to their country. For years we have firmly held the conviction that the share in this noble work which belongs to Catholic elementary schools, has never been rightly appraised. Significantly does one of the prominent dailies observe in an editorial, May 11, 1919, that "long controversies have been waged in the past over church schools, but there is at least this to be said for them, that none of the young Socialists and incipient revolutionists who are now seen as a danger, received their training in such schools." It gives sharp edge to this sentiment to learn that in the Borough of Brooklyn, City of New York, "only ten per cent of the Catholic children brought before the Children's Court are pupils of the Catholic schools." Our moral training based on the firm foundation of religion has succeeded as far as the frailty of human nature will allow in fashioning our pupils in the mold of honest, industrious and law-abiding citizenship. Our secular education, relieved of fads and matching in efficiency that imparted by the State, has developed the reasoning powers of the young men and thus removed them from the rabid leadership of some radical disturbers. The children have been impressed with the lesson of obedience and loyalty to the civil officials in the flesh, our grade teachers have pointed the way by their deferential fulfillment of all orders coming from those in civil authority. Catholic education has ever stood in America for tolerance and has thus begotten good neighborly feeling. History and civics have occupied in our study pro-

(Continued on Page 254)

NEWS NOTES OF INTEREST.

The Pontifical School of Sacred Music, Rome, now entering on the tenth year of its life, has been also honored by a letter from his Holiness. His Holiness speaks of the lively interest he takes in the school and its work in forming choir-masters, organists and singers, corresponding to the wise prescriptions of the Church.

A new preparatory seminary, exclusively for candidates for the Society of the Precious Blood, was opened on Sept. 9, near Burkettsville, Mercer County, Ohio, where is located the Novitiate of that Order.

A woman artist is to paint the portrait of Cardinal Mercier, that is to be hung in the proposed National Portrait Gallery in Washington, D. C., along with the portraits of twenty-three other heroes among the allies of the late great war. One of the rooms of the Smithsonian Institute is to serve as a temporary gallery until the one planned is built.

The Catholic University of Lille, in Northern France, has again taken up its regular life. The library, which comprised nearly 250,000 volumes, has suffered little from the occupation, and generous gifts have more than compensated for the small losses.

The site of the new seminary of the Sacred Heart for Detroit Diocese is Nos. 29-31 Martin Place, a few blocks from the Cathedral School. The college eventually will be a full boarding place, where all students will live and have their dormitories and dining rooms, study and attend classes. A drive for \$1,000,000 to build and endow the seminary will be launched shortly.

Sister Mary Louise, of the Ursuline Convent at Tiffin, Ohio, is the only licensed woman engineer in that State and one of the few in the United States. Sister Mary Louise has been in charge of the engine room at the convent for the past twenty years.

A new Catholic College for Women, to be known as "Emmanuel College," is to be opened this fall by the Sisters of Notre Dame de Namur in connection with their academy, "The Fenway," Boston, Mass. It will be a day college and will admit this year only students of the freshman class.

Sister M. Aloysius of the Convent of Mercy, Buffalo, N. Y., celebrated the golden jubilee of her profession on Saturday, Sept. 13th, in St. Bridgid's Church, with solemn High Mass, which was celebrated by the Rt. Rev. Msgr. Nelson H. Baker, V. G.

The number of vocations to the priesthood has shown a marked increase in Ireland during the past few years. At present all Irish seminaries are over crowded. Maynooth having six hundred students. The Chinese Mission society established two years ago received this year over three hundred applications from students for its new college at Galway.

A visit to the home of Charles M. Schwab was a feature of the annual reunion at Mount Aloysius Academy, Cresson, Pa., September 3 and 4. Mr. Schwab, whose home is about five miles from Cresson, is treasurer of the alumni association of the academy. He was taught by instructors of the academy when he lived at Loretto, Pa., as a boy, and was made an honorary member of the alumnae, but claims active membership because of this instruction.

All the favorable indications of the Mexican situation are summed up in the fact that the bishops have been permitted to return; but all of them are not yet in their diocese. The seized religious buildings are still retained by the government. In Sonora only one priest is permitted for about five thousand people. The religious question in Mexico is far away from a satisfactory solution at the present time.

Despite the report circulated by the Canadian press that the Prince of Wales had cancelled his engagement to go to the shrine of St. Anne de Beaupre, Quebec, the Prince visited the famous holy place and spent half an hour there. On the same day he inspected the Ursuline Convent, Quebec, and was much interested in its work.

A record enrollment in all of the twenty-eight college departments of Notre Dame University is reported with the opening of its seventy-eighth session. The Very Rev. J. A. Burns, C. S. C., Ph. D., the new president, has succeeded the Very Rev. John Cavanaugh, C. S. C., who is at the Holy Cross house of studies, Washington, D. C.

Sister Theresa, the Little Flower of Jesus, has been named Queen of Bishop Crimont's large diocese—Alaska—a diocese comprising six hundred thousand square miles. At Juneau, the seat of the Bishop, a "Guild of the Little Flower" has been established.

On September 5th, the Sisters of the Precious Blood who conduct a chapel of Perpetual Adoration in Toronto, Ontario, celebrated the golden jubilee of their foundation in that city. The present Superior of the community, Mother Immaculata, came to the Toronto convent when a child of five. The mother house of the Sisters is at Quebec.

Prince Alban has just been admitted to the religious habit as a novice in the Franciscan monastery at Diefurt, where he will make his studies for the priesthood. The prince is a son of Prince Wilhelm of Lowenstein-Wertheim-Fruedenberg, a Protestant branch of the House of Lowenstein.

During the war Prince Alban held a commission in the Royal Honovarian uhlands, and it was during his war service that he came into contact with Catholics, and finally abandoned the Protestant religion to embrace the Catholic faith.

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CONTRIBUTIONS—As a medium of exchange for educational helps and suggestions The Journal welcomes all articles and reports, the contents of which might be of benefit to Catholic teachers generally.

THE CATHOLIC SCHOOL JOURNAL,
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OCTOBER, 1919

October ninth has been named for national observance as Fire Prevention Day; but every day will have to be observed as fire prevention day, to get the best results.

One of the striking facts connected with public school education is the enormous amount of money annually expended and the notable increase from year to year. Last year the City of Philadelphia paid \$40.15 per capita for the education of public school pupils, an increase of \$2.32 per pupil over the previous year. This city spent annually nearly twelve millions, New York 42 millions and Chicago 17 millions. Last year Ohio spent nearly 50 millions for public schools—the total debt of the school system of that state is nearly 70 millions, while last year debts of 12 millions were made and only 5 millions of school bonds redeemed. Rather startling figures, are they not? Now along comes this new national proposition for 100 millions annually to help the state in their financial problems. This is a matter that might well be insisted upon in discussing school problems and emphasis placed on the heavy burden put upon taxpayers. And also mention made of the incident (?) that parochial schools have under their care in this country about 1,700,000, which, at an average of \$25 per pupil, means a saving to the nation of 42 and a half million dollars. This might serve as an example in arithmetic in place of the familiar ones, such as: "A man, be-

ing asked the age of his youngest son, answered that the age of the eldest was 24 years, which was three-fifths of his own age, and that his own age was ten times as much as that of his youngest son?" How old was the father? the youngest son?" or, "A man having a horse, a cow and a sheep was asked the value of each. He answered that the cow was worth twice as much as the sheep, and the horse three times as much as the sheep, and all together were worth \$120. What was the value of each?"

Some one recently well said: "No gem of literature should be put upon the dissecting table," and as Dr. Austin O'Malley also remarks—which alas is being imitated by too many of our own schools—"What size collar did Walt Whitman wear, if any? Who was the Jewess that sat on the window sill in Ivanhoe?" Let the pupil find something of the beauty of literature without making him think that to love good reading, he must first be an expert in literary anatomy.

Believing that the pupils of today's schools should be drilled and tested in Americanization words the Institute for Public Service has compiled spelling lists for grades three to eight from the words used in five important American Documents. These 1426 words from the Declaration of Independence, Preamble to the Constitution, Bill of Rights, Lincoln's Gettysburg Speech, and Wilson's War Message are suggested for daily drill lessons as among the words may be found many of common usage, and that the lists be used also as a part of the state wide spelling contests and assembly "spelling bees."

The forward of the "speller" states that these Americanization words may in time come to rank with the standard spelling scales that are quite the rage in American schools. These words, giving the opportunity for ideas that foster citizenship and patriotism, may serve as tests of spelling ability as well as lists made up from business and personal letters or lists compiled by selecting the first word on every twenty-third page of the dictionary.

The Institute for Public Service, 51 Chambers St., New York City, with without charge tabulate all results that are sent to it, furnish sheets for recording results, and otherwise pass on to teachers any lessons in spelling or in Americanization that may be learned from the use of Americanization words.

If it is so easy to permanently mar a child's career by browbeating and repressing, by shaking or destroying his faith in himself, it is encouraging to realize that it is almost equally easy to encourage and spur them to develop their best qualities, their strength instead of their weakness. Children live largely upon praise and will do almost anything to get it. They are extremely sensitive, especially regarding their ability, and are greatly influenced by our estimate of them. Their love of appreciation, if rightly used, will stimulate them to

do everything in their power to develop their finest and most admirable traits.

If we teach children the art of happiness we are leading them in the path of goodness. The young should be and generally are happy. "Tears do not dwell long upon the cheeks of youth," and it is at this period that the foundation of future happiness should be laid. It is the mistaken idea of what constitutes happiness that has dwarfed the heart and understanding of the many. It is the happy hearted teacher whose influence counts for so much among her pupils.

If the teacher himself has not refinement of feeling and character, either innate or genuinely acquired, then all objective and formal devices he may employ for introducing such refinement to his pupils will fail absolutely. In no other aspect of a child's nature is it so utterly impossible to secure results, to induce growth without the presence in the teacher himself of those elements which he would impart to the child.

CLOISTER CHORDS.

Sister M. Fides Shepperson.

Prenez votre croix.

I.

The taking up of the class-room cross is harder than the steady march under it. The leisure of vacation, the flash of freedom, the restful relief—have emboldened us *Oliver Twists* to ask for "more."

II.

But the old duties are starting up again; we hear the preliminary creaking of the machinery, we know well what it means; we see just where we cogs belong in that complex mechanism, and where we shall turn steadily for another year. We'll get there, we'll take our place securely, and we'll do our duty day by day, week by week, month by month until—June: but it's hard.

The old duties know us, tho we have been faithful; they will wait kindly and encouragingly for us for a little while, and we'll ascend and take our places, adjust ourselves, take hold steadily, start—and go gently, sympathetically, prayerfully, and all round helpfully—for another scholastic year.

MY ONLY TREASURE.

By a Brother of the Franciscan Order.
Thou, Who art the sov'reign Beauty
And the God of Majesty,
Thou alone shalt be my treasure;
Ev'ry good I find in Thee.

Art not Thou, O glorious Saviour,
Heaven's great Eternal King?
Do not all the choirs of Heaven
Thy unceasing praises sing?

Art not Thou the bliss and glory
Of the Saints in realms above?
Art not Thou my heavenly Bridgroom
In Thy Sacrament of Love?

In this Sacrament most wondrous
Thine own self Thou givest me;
Thine love, my bliss, my wisdom
Thou, sweet Jesus, deign'st to be.

Where is found a good, O Jesus,
That could be compared with Thee?
Are in Thee not all the treasures
That can in existence be?

Christ, my God, my All, I pray Thee,
Deign to come into my heart;
Thou shalt be my only treasure,
Thou shalt be my chosen part.

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FRIENDSHIP.

By Brother L. Francis, F. S. C.



Bro. L. FRANCIS, F. S. C.

nicious influence on the students' after-life.

The teacher, who contents himself with giving a dry perfunctory catechism in the morning, and who allows this thirty-minute torture to be succeeded by equally dry and perfunctory lessons throughout the day, is not an educator, he can scarce be called an instructor. Even a mere instructor must be a live teacher, in order to get results. But the mere instructor does not, and is not supposed to reach out beyond the schedule-lessons laid out for him. He does not attempt to enter, and is not probably wholly incapable of entering into the pupils' inner life. He does not direct the mind's and the heart's life as the educator does. It is the educator's province to instill gradually, almost imperceptibly, into the pupils' minds clear views of life's multifarious vagaries. He must enlighten them as to the dangers entailed in the intercourse with their fellows; he must adroitly and cautiously lead them to comprehend what dangers threaten them, pointing out, at the same time, the ways and means to avoid or combat them. The source in which the greatest danger lurks is indiscriminate friendship, if that term may be used to describe the relation to which it is here applied. The teacher who should neglect to safeguard and fore-arm his pupils against these dangers and to point out to them what depths of infamy lurk underneath many a fair and smooth surface, would fail in his first and principle duty.

Friendship is a much abused, or it would perhaps be better to say, a greatly misunderstood term. Those who number their friends by the score have not the correct conception of friendship. But a very limited number of friends can be our own. One may have thousands of acquaintances, but only few friends. An ancient philosopher informs us, that a man possessed of many quasi friends is a man without character and devoid of self-assertion, two qualities without which one can not be accounted a true man.

Friendship signifies more than mere companionship, far more than mere "chumming," as our over-productive slang has it. Unless soul is engrafted in soul, heart is joined to heart, and mind is united to mind, it is manifest, that friendship is an impossibility. Man becomes conscious of the highest nobility of soul only when in harmony with a congenial nature, which affects him as does native air, fans him like higher presentient voices, and rouses within him vernal life, akin to that produced by the breath of God in nature. While this thought applies with greater force to friends joined in holy wedlock, it does not fail to find just application to true friendship outside of the wedded state. Without a sympathetic heart, man, and more especially the young, can only with difficulty combat the yearning desires of the heart; he stands in need of a living being upon whom he can lean, who encourages and understands him in his joy and sorrow, one to whom he can confide what agitates his innermost soul; a being that understands him and sympathizes with him so thoroughly as to be enabled to strike the chord corresponding to that agitating the sad and weary heart, a chord soothing and solacing both mind and heart. If the hearts and the minds of two individuals are not in accord, they can not assist and support each other, and between them the sweet name of friend would

Much depends upon the teacher, if correct ideas concerning life and its vicissitudes are to be inculcated in the minds of the young. In order to impregnate the minds and hearts of the pupils with the paramount importance of precise notions on the subject, the teacher must himself possess a clear view of life in its manifold phases; he must be able to convey these views accurately and convincingly, otherwise he will accomplish nothing more than the accumulation of a heap of worthless rubbish, than which nothing could have a more per-

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be an anomaly. If the misfortune of one does not affect the other as though it were his own misfortune if it elicits nothing but an indifferent "what is that to me;" if he is disposed to assist with advice merely, but loth to go to the very limit of his own possessions in succoring his friend; if he is averse to sacrificing not only his possessions, but his very life, he is not a friend.

True friendship implies many and onerous mutual duties and, in order to make it enduring, these duties must be performed conscientiously and without regard for self. It is the neglect of these that causes among friends much bitter grief and heartache, than which nothing is more apt to sever the bonds of friendship. The duties imposed by this truly charming relation are not as easy as is imagined by many, and their performance requires a high degree of self-abnegation and devotion. History furnishes cases to show, that the grief caused and the wounds inflicted upon the heart of a friend by neglect have not only destroyed every vestige of amicable feeling, but that even death has resulted in consequence.

Such considerations are looked upon by the cynic as mere empty effusions. By precept and example he teaches contempt for such feelings and classifies them among human weaknesses, but, if the whole truth were but known, he is subject to these ties himself. Even he in the solitude of his chamber bends his stoical head and grieves in his innermost heart over slighted friendship. The heart, which is apparently steeled against such sentiments, will, when weighed down and oppressed by calamity, seek the solace which a true friend alone can give.

The beneficent creator has so formed us, that without some one in whom we can confide the desires and affections of the heart, one to whom we can entrust our joys and our sorrows, our successes and our failures, life is a vast desert, the heart is wearied, and existence becomes a burden. But it must be borne in mind that friendship can not exist without confidence and that confidence can only be established by the strictest integrity.

Of real as well as feigned friendship history furnishes numerous examples. The treachery of a supposed friend inflicted a far deeper wound upon the heart of great

Caesar than did the sixty-three dagger-thrusts upon his body. His last words: "Tu quoque, Brute," prove this beyond cavil. Further examples of false friendships are found in the base treachery of Joab to Amasa; of that of Nero to his learned and affectionate teacher, the great moralist Seneca; of Alexander to Clytus; of Elizabeth to the beautiful and most unfortunate Mary, Queen of Scots; of Anne Boleyn to Sir Thomas More. It would exceed the space allotted this article to enumerate the thousands upon thousands of cases of treachery practised by designing knaves upon confiding friends.

But let us turn in horror and disgust from such displays of perfidy, and endeavor to offset the shock our sensibilities have sustained by a pleasanter picture. Who has not read or heard of the touching and beautiful friendship of Damon and Phintias, the latter commonly but incorrectly known under the name of Pythias, and of the astounding effect it produced upon such a man as the cruel and faithless Dionysius the Younger, who ruled Syracuse with an iron hand from 367 to 343 B. C. Not only for the information of those of our readers, to whom this charming story of faith among friends may not be known, but also for the pleasure such a story must necessarily bring to the heart of all open to the gentler feelings, we will briefly relate it. Dionysius, having condemned Phintias to the cruel punishment of crucifixion for a trifling offense which, moreover, had not been proven against him, granted the condemned man a reprieve to put his family affairs in order with this strict injunction, however, that his friend Damon would suffer the penalty in his stead should he not return punctually upon a fixed day. Damon joyfully acceded to this proposal, in fact, he offered himself to die for his friend without delay, so that the latter might be spared to his family. His offer was not accepted. Many obstacles, the recital of which would make the story far too long in this place, interposed to prevent the speedy return of Phintias. Only with great difficulty did he overcome them all and he arrived at the precise moment when Damon joyfully prepared to undergo the death sentence for his beloved friend, rejoicing that the favor was granted him to offer his life, so that his friend

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should be preserved to wife and child. Falling upon each other's neck, they wept tears of joy and sorrow; of joy, that it was granted them to meet again in the flesh; of sorrow, that they were so soon to part. And now began a contest between them touching even the stony heart of Dionysius. Each begged the tyrant with tears to permit him to suffer the penalty for the other. Dionysius was so overcome by this display of disinterested friendship, that he reversed the sentence and begged to be allowed to become the third in this admirable bond of friendship. According to Aristoxenus(1) this request was flatly refused. Dionysius related the story himself to Aristoxenus, when, after his expulsion from Syracuse, he held the position of school teacher at Corinth. The story can not be lightly brushed aside and relegated to the realm of fabulous machinations. Its historical accuracy is vouched for by such reputable and earnest writers as Cicero(2), Diodorus(3), Valerius Maximus(4), Polyaeus(5), and Lactantius(5). Other examples of enduring friendship are furnished by that of Lothario and Anselmo of Beaumont and Fletcher; of Buckingham, James I., and Charles I. of England; of More, Erasmus, and Cardinal Fisher;

of Montaigne and Chaross; of Helvetius and Saurin. How touchingly does not Helvetius mourn the death of his friend in the words:

*"In misery's haunts, thy friend thy bounties seize,
And give an urgent life some days of ease;
Ah! ye vain griefs, superfluous tears I chide,
I live, alas! I live—and thou hast died!"*

That in the ancient world true friends were as few, and false friends as numerous as they are in our own day is clearly evidenced in the following words of Ovid(6):

*"Donec eris felix, multos numerabis amicos;
Tempora si fuerint nubila, solus eris,"*

which, freely translated, read:

Numerous are thy friends as long as fortune befriends thee;
Wholly forsaken art thou, when fortune's whim leaves thee homeless.

(Continued on Page 247)

MANNERS EVERY CHILD SHOULD KNOW

Martha Persis Smith

SUGGESTIONS

In the dramatization, if conversation is desired instead of pantomime, Uncle Eph may say the lines attributed to him and others such as, "Good manners don' mek a heap uv noise," and "Hol' on tu yoh tongue, Honey Boy! Yoh don' hev tu tek back whut yoh don' say" and "De fellah dat



ON KEEPING STILL

speaks las' dey say speaks bes'," and finish with the chuckle as suggested in the pantomime.

The singing may be omitted if wished, or the production may be elaborated by having a small band of "negro minstrels" appear after the curtain falls on Uncle Eph and Honey Boy, thus making a second scene.

ON KEEPING STILL

Verses recited by "Spirit of Good Manners."

Pantomime—Scene—Room simply furnished. Old negro on one side of table, Small, blonde, curly-haired, white boy on other, his face resting in his hands, eyeing old negro earnestly.

Uncle Eph looks serious, then shakes his finger at Honey Boy and appears to be giving him good advice. Honey Boy nods understandingly; Uncle Eph finishes with a chuckle and slaps his knees, while Honey Boy laughs outright.

Suddenly is heard behind scenes: "My Old Kentucky Home" or "Swanee River," to which both listen delightedly.

Curtain

1. "Ef yu keep right still, yu can larn a heap,"
Said old Uncle Eph one day.
"Dar, Honey Boy, don' blab too much.
Larnin' don' come dat a 'way."
2. Uncle Eph was right, tho his words weren't fine.
"Larnin' don' come dat a 'way,"
Nor good manners yet with a noisy tongue,
That really has little to say.
3. "Lips that can wait," is an excellent rule,
Don't talk too much, nor too fast;
And, Honey Boy, learn this very wise thing,
He often speaks best who speaks last.

COUNCIL OF THS WORDS

1. The words came together
Quite seriously one day;
Each had a grievance
And each had his say.
2. Am stood by not
And held his right hand,
"Why are we slighted
All over this land?"

3. "Children call us a'int,
Day in and day out;"
At that is and are
Turned themselves about.

4. "We are sufferers, too;
They treat us the same;
For good little words
We call it a shame."

5. Were spoke up promptly,
"They use **was** for me,
I don't like it a bit,
Tho' brothers are we."

6. Quoth a tiny meek word
In a tone of appeal,
"They say, 'Where's it at?'
And how do I feel?"

7. "You feel, little brother,"
Nothing said, with a grin,
"As bad as I do
When used for my twin;

8. "For anything's ready
His own place to take,
But they pass him right by,
And pick me by mistake."

9. "O hear ye, my comrades,"
Said **saw** with a groan,
"No lot among you
Quite equals my own;

10. "For when from their lips
Comes a careless '**I seen**,'
In my sensitive pride
I turn a pale green;

11. "But one thing is worse,
And leaves my nerves raw;
When '**seen**' they should utter,
Out comes 'haven't saw'!"

ON LAUGHING

1. "What makes us laugh is our judge in a way,"
A wise writer truthfully said.
What you think funny is often a measure
Of just the **lack** in your head.

2. A joily good laugh at a jolly good joke
Is a blessing to all in the place,
And a shining smile is a far different thing
From a smirk on a silly face.

3. It surely is very poor taste indeed
To laugh at another's mistake.
Ere you laugh, question yourself in this wise,
Am I likely errors to make?

4. And what shall we say of the giggle weak?
O, girls, of that folly beware!
If you are a giggler, you'll certainly show
Lack of sense and poor manners there.

5. And so as you go, on your every-day path,
There's nothing more needful than, that
You should know where to laugh, when to laugh,
And, more than all, what to laugh at.

PICTURE STUDY

Elsie May Smith

A FASCINATING TALE

From Paintings by Henriette Knip Ronner

The beauty and attractiveness of cats are well brought out in the picture called "A Fascinating Tale," painted by Madame Ronner, where three cats are represented in attitudes that are varied, natural and full of grace. The cats have just caught a glimpse of the tail of a disappearing mouse, whose presence, without question, was unknown to them sooner, but whose tail seems to have attracted each almost simultaneously, as all now gaze at it with eager excitement. "Where could that mouse have been before?" they seem to ask. The common impulse that turns all eyes in the same direction, the intentness of their gaze, and the animation expressed in their attitudes, are all wonderfully portrayed, and make them seem like living, breathing cats. Note carefully the one on top of the books, just ready to spring down upon the table. Notice the graceful curve of the body and the skillful drawing of both the head and the body. Notice the one in the foreground. She, too, is ready to spring forward upon the receding tail, while the third cat looks down upon it with intense surprise and eagerness. The unity of the picture is well emphasized by the common impulse of the three—evidently a mother and her two kittens, as each fastens her eyes on the mouse's tail, and the way in which the cats are placed in the picture. Notice the careful balance of the whole; the books, the mother cat crouched above them, the kittens, inkstand and roll of papers below. The picture is well composed with reference to straight lines and curves. Notice the line of books in the background—the succession of straight lines is prevented from becoming monotonous by having some of the books tipped sideways, thus introducing pleasing diagonal lines that add to the beauty of the whole. There is nothing set or stiff in the picture. Further variety is given by the different colors or shades, attitudes and positions of the cats. Each is a perfect representation, natural and true of feline characteristics, and yet how different each from the others. Absolute truthfulness is the most marked characteristic of this artist. A cat's interest in a mouse becomes in her hands material for an eloquent picture, as well as a charming pleasantry—"a fascinating tale."

Questions for Study

- Why did the artist call this picture "A Fascinating Tale?"
- What are the cats interested in?
- What is a pun? Does the artist make a pleasing pun out of her picture and its title?
- How do we know that all the cats are interested in the disappearing tail?
- What look do you see in the face of each cat? What is the attitude of each body? Do the cats seem eager and excited?
- What does the cat on the books seem about to do? What makes you think so?
- What is the cat in the foreground about to do?
- How does the third show her interest? Do the cats seem eager to overtake the mouse? What makes you think that they are?
- Do you think they saw her before they caught a glimpse of her tail?
- What makes you think that they did not?
- Which cat is the largest of the three?
- What relation do you think she bears to the others?
- Which of the kittens do you think is more attractive? Why?
- Which seems most anxious to overtake the mouse? What makes you think so?
- Where are these cats playing?
- What do you see on the table besides the cats?
- Why do you think the artist tipped some of the books sideways?
- Do you think the books make a more pleasing effect than

if they all stood perfectly straight? Why do you think so?

Has the picture unity? What makes it unified?

Is it well balanced? How has the artist arranged his figures to make them appear well balanced?

Do you notice any pleasing lines in the picture? What kind of lines are they?

Are these cats natural. Do you think the artist was fond of cats?

Do you think she had made a careful study of them?

What makes you think so?

What differences do you notice between the three cats?

The Artist

Henriette Knip Bonner, a Dutch animal painter, was born at Amsterdam May 31, 1821. She was educated with great strictness for the profession of an artist. Her first teacher was her father, Josephus Augustus Knip, also an artist, who kept her at work for many hours each day, and followed the unusual plan of shutting her up for two hours in the middle of the day in a dark room, in order to rest her eyes, a practice much more likely to prove injurious than otherwise. The child had early shown her talent and in time proved herself a good painter, especially of animals. Cats and dogs were her pets and she liked to paint them, suggesting their human affinities or engaged in something that associates them with human beings. These domestic animals she painted with fine observation and humor. In Europe she is regarded as an animal painter of the highest merit. She was a member of the Academy of Rotterdam and received from the Brussels National Gallery, the Luxembourg, and many town and corporation museums, commissions to paint portraits of favorite cats and dogs. Absolute truthfulness is the great characteristic of her work.

After her marriage she lived in Brussels, devoting herself almost solely to animal portraiture. The city of Brussels was thus her home for a great many years. Her pictures, full of fun and buoyancy, do not suggest the struggle and cares which life brought to her. Fame was the result of long years of persistent toil, while for years after her marriage she combatted against poverty, supporting her invalid husband and family of little children, and toiling early and late at her art. In time she was rewarded, and received many medals both in her own country and abroad. As an artist she is well known in this country where many of her pictures have been bought. "Coming from Market" is owned by Mrs. D. D. Colton of San Francisco. Her "Boy and Dog" was shown in 1878 at the Glasgow (Scotland) Fine Art Loan Exhibition. This depicts the exterior of a house, the door is open, but guarded by a big, surly red and white dog. A boy in blue overalls with a basket on his arm hesitates to enter from fear of the dog. Pictures of cats on view at the Fine Arts Gallery in London in 1890 were pronounced charming and created quite a sensation. Other pictures painted by Madame Ronner which may be mentioned are: "The Sewing-School," showing cats playing with a fan, and thread from a sewing basket, sewing materials are lying about; "After the Meal," "Waiting for Dinner," "Dog Begging," "Exodus of Dogs," "Hare-Hunt," "Cart Drawn by Dogs," "The Exact Hour," "Flowers and Accessories," "Unlocked Door" and "Dog and Pigeon."

GET YOUR FLAGS FREE

On page 248 of this issue of The Catholic School Journal the Mail Order Flag Company makes four special offers to schools for securing our national flag and the flags of our allies without any cash payment. The plan works very successfully and has been tried out satisfactorily in thousands of schools. If your school has no flag, or if it needs a new one, or additional flags, you should investigate the easy plan of getting a flag free. The same firm also makes offers for furnishing 13x16-inch framed colored portraits of the oil process of Washington, Lincoln and Wilson.



A FASCINATING TALE

Henriette K. Ronner

The Catholic School Journal FOR THE GEOGRAPHY CLASS

W. B. Saylor

The following is an excerpt from a lecture on Northern Wonders by N. B. Saylor of Kilbourn, Illinois. A printed copy of the complete lecture may be had by addressing Mr. Saylor with a remittance of twenty-five cents. The selection given here following is good reading for any class in geography.

When you get into the vicinity of Hudson's Bay the first things to attract your attention are "The Northern Lights."

The most historic of these streaks is one that appears about the fifteenth of November in each year. It is about the width of a washtub and comes up out of the ocean to the Northeast of the Bay. It extends apparently five hundred miles upward, gradually bending to the East, where it forms an elbow and extends on to the East for three hundred miles, then it spreads out into four fingers and a thumb that extend on for another hundred miles, all resembling the arm and hand of some fiery giant.

It was in the ninth century that navigators from the North of Europe touched the shores of the Western continent in the vicinity of Baffin's Bay, their mission being the purchase of furs.

They did not venture further South on account of the trade winds which carried them out of unknown seas.

Suddenly the visits of the Norsemen to the Western land ceased, and the fact that there was a Western world was forgotten by the people of Europe until the middle of the fifteenth century.

Why these visits of the navigators ceased was a mystery to historians until the middle of the eighteenth century, when there was discovered in the archives at Christiania a manuscript written by a Norwegian navigator in the ninth century, in which he gave a graphic description of a mighty hand that appeared in the sky just ahead of his vessel as he was sailing West. He wrote that it was the hand of a giant made of fire and gave it as his opinion that the hand of this giant would swoop down upon any vessel that came beneath it and sink the vessel with all on board.

He was so frightened that he turned his vessel back to Norway and warned all navigators to avoid the Western waters.

On the manuscript was a drawing of the hand and this picture was reproduced in a school history of the U. S. published about fifty years ago by Van Antwerp, Bragg & Co.

Historians of late years have dropped the hand from their histories, deeming it to have been a myth or an imagination.

It was not a myth, for last November I saw that hand. It moved about in a threatening manner, and now and then cones of light would shoot off from the ends of the fingers. There is no question but what it was the hand that the Norwegian navigator saw in the ninth century, and the hand that retarded the settlement of the Western Hemisphere for six centuries. It was visible for twenty minutes only. When the Northern Lights shine of nights they present strange sights. Sometimes a streak about the width of a stove pipe will appear way in the Southeast and extend across the Southern horizon. It looks as if the "Goddess of Liberty" at the entrance of New York harbor had tossed her torch to San Francisco, leaving a trail of light behind it. Upon arriving at Frisco, it forms into a crescent or half moon, and from the

concave surface great shafts of light float away like the tails of many comets breaking loose from the fiery masses which they follow.

Again tongues of fire will go dancing across the sky like Shakespeare's fairies in "A Mid-Summer Night's Dream."

Now six rings will form around the moon, each of a different color, then these rings will roll up into a ball of fire, in the same manner that the earth rolled from a ring to a ball, according to the Nebular Hypothesis, then a wonderful scene follows, this ball of light will turn the mountain, water, snow, everything, blood red. Suddenly balls of fire will go rolling thru the heavens and disappear to the South.

Now a ball of fire will appear above you and unfold like some night blooming plant. These lights travel at the rate of a hundred miles a minute and last from five to twenty minutes. The Northern Lights that are seen frequently in the United States are great streams of light that come up from the Magnetic Pole, then break loose at their bases and go sailing away to the South. Standing on the Arctic circle you can see these streamers way in the South, but there will be no lights shining at all in the North. About two hundred and fifty miles North of Hudson's Bay on Bothia land, explorers have located the Magnetic Pole.

Most people think the Magnetic Pole, like the North Pole, is less than one inch in diameter, but it is four hundred miles across it. Within these limits the Magnetic Needle cuts up all kinds of capers. Sometimes it will spin like a top; then it will jump back and forth twenty times in a minute. Then it will jump off the pivot and stick to the crystal of the case. You can feel the electricity in the air. This entire area of 76,000,000 acres is composed of a solid mass of frozen mineral highly electrified.

You can't walk on the bare ground with nails in the soles of your shoes. They will stick fast to the earth. People who are taking electric treatments should go there. It is an electric bath every second and, I believe, it does prevent disease.

The Indians and Eskimos are never sick and electricity is their only medicine.

From this mass of mineral great clouds of electricity are constantly rising like the smoke from a "Field in Flanders."

The air at this point is dry and rare and about twenty miles high, and the earth moves on its axis at the rate of two hundred miles an hour, so the electricity is not diffused in the air and it remains in masses. The sun shining thru these clouds of electricity produces the Northern Lights. Were it not for the dampness in the atmosphere the people in the South Temperate and Torrid zones could see these balls of electricity rolling above their heads. When there is a strong upward current of air many of these masses receive such a momentum that they are carried off into the ether where they attract cosmical dust, form into solid masses and when they strike the atmosphere of the earth near the equator, we see them as meteors. There are no meteors in the North, no lightning and no thunder.

One good flash of lightning around the Magnetic Pole would split the earth in two.

Frequently these masses of electricity floating in the ether combine and acquire a fixed orbit around the sun where we see them as comets. In a few years, this Magnetic field will be the Paradise for miners.

TEACHING WITH PICTURES

Teachers, except in rare cases, have scarcely begun to utilize the educational value of pictures in teaching such subjects as geography and history. The magazines of the present day are so richly and beautifully illustrated that views of cities, scenery, peoples, industries, modes of living and the happenings and events in the history of the present day, as well as of the past, that any teacher may easily collect and mount for use hundreds, even thousands, of pictures valuable for use as sidelights on geography and history. Besides such collections, scrap photographs may be purchased from firms making it a business to supply such material. Right now the National Geographic Society of Washington, D. C., (not a commercial firm), is furnishing sets of pictures selected under the supervision of national experts to aid in the teaching of geography. The sets are arranged in groups of twenty-four and forty-eight pictures, each set illustrating some particular phase of geography teaching, such as "The land, the water and the air," or some special subject, such as "The United States," and "Machla, the Child of the Sahara, and Her People." These pictures and descriptive text are printed on heavy paper, 11x9 inches, and thus may be handled separately and need not be

mounted. Some of the pictures are in half tone and others are in full color. Miss Jessie L. Burrall, chief of the School Service of the National Geographic Society, has directed the work of assembling the pictures to conform to all geography courses. Miss Burrall has taught and supervised geography in the schools, at one time being a member of the faculty of the State Normal School at St. Cloud, Minn. She has done a great work in utilizing the immense reservoirs of geographic photographs owned by the National Geographic Society. Realizing that nothing can be absorbed into the child life unless it has an interest for it, these pictures are chosen and arranged primarily for his needs and growth. The pictures are fitted in every way to actual schoolroom conditions.

As the National Geographic Society is not a commercial firm, it is placing these pictures at the disposal of the teachers and schools at an exceedingly low figure, just enough to cover the cost. It is hoped that teachers will write for information, and if a picture library for geography and history has not been begun in your school, start such an enterprise at once. To any collection of any pictures like the above which may be purchased, let the teacher add collections made by the pupils and herself from papers and magazines.

BENEATH THE GREENWOOD TREE

Willis N. Bugbee

Characters

Alice, Jennie, John and Frank, dressed in ordinary clothes; Fairies (any number), dressed in gauzy white; Goblins, etc. (any number), wearing short jackets, pointed hats and long pointed shoes and with faces painted grotesquely; Witches, wearing peaked hats and black cloaks; Bogie Man, wearing hideous false face, pointed hat and grotesque clothing.

SCENE

An opening at the edge of the woods, "beneath the green-wood tree." Shrubbery in pots, or evergreens, etc., set in blocks of wood, are grouped at rear of stage.

(Enter children carrying Jack-o-lanterns. They march about stage stopping at front to sing to tune "Merry School Room.")

Hurrah! hurrah! 'tis Hallowe'en
When fairy folk are free
To roam about or romp and play
Beneath the greenwood tree.
Then let us find those fairy folk;
We'll search by lantern light,
And we will have a merry time
For 'tis Hallowe'en tonight.

(March about stage during interlude.)

Hurrah! hurrah! 'tis Hallowe'en!
The witches are about,
And goblins'll catch us sure
Unless we all watch out.
But we are not a bit afraid;
The moon is shining bright,
And we will have a jolly time
For 'tis Hallowe'en tonight.

Alice—Where do you s'pose we can find the fairy folks?

John—Why, under the greenwood tree, of course.

Jennie—But where can we find the greenwood tree, do you think?

Frank—In the deep, deep woods, I s'pose.

Alice—Oh, dear! Must we go into the deep, dark woods to find them?

John—I say, let's stay right here.

Frank—What? Here?

John—Sure. Isn't this a greenwood tree? And here's a place for them to romp and play.

Girls—Oh, yes, let's stay right here.

Frank—Pshaw! They won't come if they see us here.

John—We'll hide.

Alice—Where?

John—Behind these bushes.

Alice—Oh, yes, yes, do let's stay here.

Jennie—And we'll never make a peep 'till the fairies come.

John—And the goblins—

Frank—And the elves and the brownies.

(Music while all hide behind small clump of shrubbery. The music gradually grows softer. The children drop off to sleep. Tiny bells are heard in distance.)

(Enter Fairy Folk, singing.)

Hurrah! hurrah! 'tis Hallowe'en,
When fairy folks are free
To roam about or romp and play
Beneath the greenwood tree.
Oh, here's the fairies' favored spot;
The moon is shining bright;
So we will have a merry time;
'Tis Hallowe'en tonight.

(Soft music as all trip about stage. They stop and sing again.)

Hurrah! hurrah! 'tis Hallowe'en
When goblins are about,
And we will catch those mortal folks
Unless they all watch out.
We'll dance and sing with all our might
Beneath the moon so bright,

And we will have a jolly time;

'Tis Hallowe'en tonight.

(All trip about stage during last four lines of stanza. At the end the Goblins discover children asleep.)

Goblins—Oh, whee! Here they are now! Here are the mortals sure enough.

Others (gathering around)—O-o-oh! The mortals! The mortals!

(The children awaken and rub eyes.)

Ch'ldren—Oh! oh! Where are we?

Goblins, etc.—Under the greenwood tree.

Ch'ldren—But who are you? Who are you all?

Fairies—

We are the folk from the fairy glen,
We are the fairies gay,
And here beneath the greenwood tree
We'll dance till dawn of day.

Goblins—

We have come from the Goblins' cave so deep,
We are the Goblins bold;
We're full of mischief as we can be,
As doubtless you've been told.

Witches—

We are the Witches of Bramble Dale,
And cunning and wise are we;
We stir the caldron and make it boil,
And wonderful things we see.

Elves, Brownies, etc.—

We are the Elves and the Brownies small,
The Sprites and the pixies, too,
And the antics we do beneath this tree
May all seem strange to you.

Girls—Oh, dear! Let us go home! Do let us go home!

Goblins—Go home? We guess not, now that we've caught you. No! no!

Girls (crying)—O-o-oh! Please let us go home.

Boys—Yes, let us go home to our parents.

Fairies—Hush, little mortals; nothing will harm you while we fairies are here—

Goblins—Unless the Bogie Man comes (gruff voice outside) and here he comes now.

Children—Oh, do please let us go, and we'll never, never search for you fairy folk again.

Bogie (gruffly)—

I am the awful Bogie man
You have heard so much about,
And if you are not mighty good
I'll snatch your eyes right out.

Children—Please, Mr. Bogie Man, don't hurt us.

Bogie—I'll snatch your eyes right out.

Fairies—Don't be afraid. He will not hurt you.

Bogie—I'll snatch—

Witch—Begone, Bogie Man! Back to your cave!

(Exit Bogie Man, talking to himself.)

First Fairy—There, dry your eyes. There's no more to fear from him.

Second Fairy—Come now, and join our dance, and let us all be merry.

Others—Yes, let us be merry while we may.

(All join in circle and trip about the stage singing.)

Hurrah! hurrah! 'tis Hallowe'en,
When fairy folk are free.
We'll dance and sing till dawn of day
Beneath the greenwood tree.
You will not find a merrier set,
Nor see a prettier sight
Than fairies dancing on the green
Within the soft moonlight.

(They continue to dance as the curtain falls.)

Note—The tune "Merry School Room" is found in "Merry Melodies," 15 cents.

(Book rights reserved by the author.)

PRACTICAL TALKS TO TEACHERS

(The following suggestions are made by State Superintendent Kendall of New Jersey to the teachers of that state. They are valuable to teachers of any state.)

1. I wish that the teachers of the state would constantly aim to throw more responsibility on their pupils, to make the children do more of the work in all schools, to cultivate the socialized recitation more, to have pupils talk more and the teacher less, to lead the children to think more and give them time to express themselves and to challenge at times one another's statements.

If every teacher would practice having the child work to the extent of the child's intelligence and ability, not only would we have better schools but happier schools. As Colonel Parker used to say, "there is no such thing as a lazy child."

2. I hope our schools may be interesting schools. The one thing not to be forgiven is a dull school. If the children work in a school it will as a rule be an interesting school.

Cheer, optimism, accomplishment and courage are the marks of a good teacher and of a good school. I ask each teacher to think of his favorite teacher and then to improve upon that teacher 5 per cent or 100 per cent.

You can do it.

I am glad that so many teachers are realizing that a pupil's progress is not determined by the length of time he works on a subject, but that his progress is determined rather by his interest in the subject and the attention he gives to it.

Let us not impose upon children the standards of men and women of 45. Children are not like mature men and women.

Some teachers who are college graduates make the great mistake of treating the minds of their pupils according to the standards of men and women.

One of the obligations of the schools is to expect every child to do his best. There should be more 100 per cent recitations in arithmetic. To "fail" children is not the mark of a good teacher.

3. I hope that in every school the teacher will promote the sale of thrift stamps.

To teach the saving of money and how to spend it wisely is one of the obligations of the schools.

Thriftlessness or waste is one of our national vices. We live in a land of plenty and we also live in a world of high prices. Economy is necessary. Let us not only preach it, but let us teach it.

Encourage the older pupils to earn money.

It is hoped that a teachers' textbook on thrift will be placed in the hands of the teachers this fall.

Tie up the thrift exercises with arithmetic. It may be possible for the teacher to use one of the older pupils to take charge of the thrift collections and to keep whatever accounts may be necessary.

4. I wish the schools would give more attention to music. Music is a necessary subject or exercise. It is one of the fundamentals. Not only has it a high spiritual value—one of the purposes of education—but the possession of the power to sing and to read music is a resource for the profitable use of leisure. The schools cannot nowadays ignore fitting pupils for leisure.

School orchestras ought to be fostered in every grammar school and high school. They ought to play at graduations and other public exercises. Hired outside orchestras should be tabooed.

I wish that supervisors of music and grade teachers who can sing would arrange community sings to be given by the children.

Why not on the night before a patriotic holiday sing patriotic selections in the residential sections of the town? How such an exercise would promote interest in the schools! It would delight the hearts of the men and women of the neighborhood. The children ought of course to be chaperoned by parents or teachers.

5. I wish that the use of our schoolhouses as community centers might be general.

Every schoolhouse should be a meeting place for the discussion on the part of the people of local, state and national questions. Why not?

There should be a revival of the old time spelling schools. Let the pupils of one school challenge the pupils of another school, or let the children challenge the older folks. That would surely be interesting!

There should be social gatherings of the young people. The school is an appropriate place for social gatherings. Refreshments could often be served.

There should be a good deal of community singing at these meetings.

Who will lead off in making the school a community center? It will not be necessary for the teacher to do all the work, but he should be the instrument in getting somebody else to do it.

How many schools will be used for community centers next year?

6. I hope that every school will be 100 per cent American. The primary teachers who are teaching foreign-born children to speak and read English are teaching Americanization.

The teacher who is teaching children to sing patriotic songs "by heart" is teaching Americanization, particularly if the children sing them by heart and not mechanically.

The teacher who teaches that our brave soldiers and sailors who fought so gallantly in the recent World War were fighting for our own freedom and liberty as well as for world freedom and liberty is teaching Americanization.

The teacher who impresses the lesson of our personal indebtedness to Washington, Hamilton, Jefferson, Lincoln and other great Americans is teaching Americanization.

The teacher who applies her instruction in civics is teaching Americanization.

The teacher who teaches children to memorize the Gettysburg Speech and other similar masterpieces is teaching the best of Americanization.

The teacher who, with map of the United States displayed, explains and discusses with the children the greatness of our country and its marvelous resources is teaching Americanization.

The teacher who is wise enough to drive home the lesson that "America is another word for opportunity and responsibility" is teaching Americanization.

The teacher who teaches the children to be clean in body, mind and morals is teaching Americanization.

The teacher who teaches, in the every-day conduct of her school, that ignorance, greed and indolence are conducive to Bolshevism, and that industry, education, honesty, self-reliance, observance of the rights of others, and willingness to obey law and order are the path to true success—such a teacher is teaching true Americanization.

The teacher who teaches that every poor boy and girl has a chance for success if he or she is honest, industrious and intelligent is teaching Americanization.

Among the Nations bright beyond compare:

What were our lives without thee?

What all our lives to save thee?

We reck not what we gave thee;

We will not dare to doubt thee,

But ask whatever else, and we will dare!—Lowell.

7. Finally, every teacher should be a student of something. That is the way to keep young.

The old idea that teachers need twelve weeks vacation to rest and recuperate is an exploded idea. The teachers in the all-year schools in Newark and other places have demonstrated this.

More teachers should be students in our summer schools. I do not mean merely recent high school graduates, but normal school and university graduates as well, for all these need the instruction and stimulus of the summer schools.

If all the teachers in this fine commonwealth of New Jersey were students both of education and of subject matter, what would happen? We should quickly become known as having the best schools in the United States.

The teachers of the state contributed mightily to the winning of the war. Our problem now is to contribute largely to making the schools in peace times the efficient allies of democracy.

"New occasions teach new duties."

BIRD STUDY FOR OCTOBER

THE INDIGO BUNTING

MABEL OSGOOD WRIGHT IN AUDUBON LEAFLET

Rich color is the chief attribute that sets the Indigo Bunting apart from the other members of the tribe of Sparrows and Finches. Blue that is decided in tone, and not a bluish gray, is one of the rarest hues among the birds of temperate zones; and one may count the really blue birds of the eastern United States upon the fingers of one hand.



Indigo Bunting
Family

This Bunting belongs to the tree-loving and tree-nesting part of his tribe, in company with the Grosbeaks and the brilliant yellow Goldfinch, whose black cap, wings, and tail-feathers only enhance his beauty. The Sparrows, of sober stripes, nest on or near the ground, and their plumage blends with brown grass, twigs, and the general earth-coloring, illustrating very directly the theory of color-protection, while birds of brilliant plumage invariably keep more generally in the trees.

In size, the Indigo Bunting ranks with the smaller Sparrows, coming between the Field and Song Sparrows, and being only slightly larger than the Chippy. The female wears a modification of the Sparrow garb, the upper parts being ashy brown, without stripes, the under parts grayish, very faintly streaked with dull brown; and the wing-quills and the tail-feathers have dark edges and markings.

Plumage

When it comes to painting the plumage of the male in words the task becomes difficult; for to use simply the term indigo-blue is as inadequate as to say that a bit of water that looks blue in shadow is of the same color when it ripples out into full sunlight and catches a dozen reflections from foliage and sky. A merely technical description would read: Front of head and chin, rich indigo-blue, greener on back and under parts; wings, dusky brown, with blue edges to the coverts; tail-feathers also blue-edged; bill and feet dark; general shape, rounded and Canary-like, resembling the Goldfinch.

In the last of May one of these buntings came to a low bush outside my window, and, after resting awhile, for the

night before had been stormy, dropped to the closely cut turf to feed upon the crumbs left where the hounds had been munching their biscuits. I have never seen a more beautiful specimen, and the contrast with the vividly green grass seemed to develop the color of malachite that ran along one edge of the feathers, shifting as the bird moved like the sheen of changeable silk.

In vain did I search among contemporary writers for a description of the phenomenon, which appears only in the plumage of the fully developed male of two or more years of age. Finally, I chanced, in searching Alexander Wilson's "American Ornithology" for a different matter, to find the only adequate pen-picture of this bird that I know. Of its plumage he says: "There is one singularity, that in some lights his plumage appears of a rich sky-blue, and, in others, of vivid verdigris-green; so that the same bird in passing from one place to another before your eyes seems to undergo a total change of color. . . . From this, however, must be expected the color of the head, which is not affected by the change of position."

Nest

The nest, in no way typical, is a loose and rather careless structure of grass, twigs, horse-hair, roots, or bits of bark and dead leaves, placed in a low, scrubby tree, or in a bush at no great distance from the ground; and the three or four eggs are very pale blue and unspotted.

Miss Lillian Cleveland, in *Bird-Lore*, for May-June, 1903, gives a very interesting account of the nesting of a pair of these birds in a deutzia bush, close to her house, at West Medford, Mass. The building-operation was first discovered on May 26, when the female alighted for a moment on the porch-rail, with material in her bill. On the 30th, the nest appeared to be finished, and the birds were not seen about it for several days, but on June 3 it contained one egg. Another was added on the following day, and a third on the 5th, after which the female began incubation, while the male sang from the tree-tops in a neighboring field, but apparently carefully avoided approaching the vicinity of the nest. The young were hatched on June 17. The food that was carried to the babies appeared to be entirely soft green worms, and grasshoppers about three-quarters of an inch in length. The mother-bird had a busy time hunting grasshoppers, which she did by hovering over the uncut grass in an adjoining field.

Fledglings

On June 26 the little ones began leaving the nest, hopping from twig to twig among the shrubs. They developed very fast, and by the second day could hop along the ground in a lively manner. That evening a small gray ball rolled down the walk, which upon investigation, proved to be a refractory young bunting. It was picked up and placed in a bed in a strawberry basket tied in the porch-railing near the nest; and at four o'clock the next morning the little bird was sitting on the edge of the basket calling for breakfast. The father-bird was not seen during the period of caring for the young until June 28, when, after apparently shirking previous work, he came to see the fun that Mrs. Indigo was having with her young. On the next morning the parents coaxed the little family into the higher trees, and that was the last that the observer saw of them.

Food

Although belonging to the insect-eating fraternity of the conical beak, the Indigo Bunting consumes many noxious insects in the nesting-season, when the rapid growth of the young demands animal food, no matter to what race they belong. Being an inhabitant of the overgrown edges of old pastures, or the brushy fences of clearings and pent-roads, he is in a position where he can do a great deal of good. Edward H. Forbush, in his valuable book on "Useful Birds and Their Protection," credits the Indigo Bunting with being a consumer of the larvae of the mischievous brown-tailed moth; but whatever good it may do as an insect-destroyer, its service the year through as a consumer of weed-seeds, in common with the rest of its tribe, is beyond dispute.

Song

The voice of the Indigo Bunting is pretty, rather than impressive, and varies much in individuals. It consists of a series of hurried Canary-like notes, repeated constantly, and rising in keys, but, to my mind, never reaching the dignity of being called an impressive song. Yet on this point opinions differ, and Wilson calls it "a vigorous and pretty good songster." He also says: "It mounts to the highest top of a tree, and chants for half an hour at a time." Its song is not

(Continued on page 243)

This Glorious Emblem of Victory For Your School



Yes, That's Just What We Me

By our simple plan, without cost to yourself or pupils, your school will have for permanent possession this large, beautiful and patriotic Emblem of the Glorious Victory won by America and her brave Allies, with its interchangeable War Hero Pictures.

Every school in America should hang on its walls this beautiful Emblem of Victory, now that it may be secured without cost. It is emblematic of the Triumphant Victory over the Autocracy of the German Empire, the inspiration of which on the future civilization of the world every child should be made to realize.

It will help to keep the spirit of patriotism foremost in the hearts of your pupils and to commemorate the service of the boys and girls from your community who answered their country's call.

No child who learns to love and appreciate this Emblem of Victory will ever be anything but a true American citizen, and the teacher who brings this powerful influence for American Patriotism into his or her school deserves the thanks of the entire community.

Every teacher who feels the pulse beat of American Patriotism can find in the inspiring presence of this beautiful Emblem of Victory the inspiration for a hundred lessons in American Patriotism and American Ideals. It also affords the pupils an opportunity to become familiar with the handsome flags of the Allied nations and with the faces of 16 of the great War Heroes of the world.



President Wilson
Leader of Our
Nation

This Beautiful Emblem is 4 Feet High

Read This Description This large, beautiful Emblem of Victory is 4 feet in height and consists of a handsome wood shield in brilliant national colors, with a rich gilt border, the stars and stripes typifying the Original Thirteen Colonies. Surmounting the Shield is the fighting American Eagle, in mache, completely finished in gilt. From the top of the Shield projects in a semicircle the national colors of the United States in the center, England and Belgium on one side, and France and Italy on the other—all flags of silk with gilt spear heads. To complete the artistic effect, there hangs from each side a red, white and blue girdle ending in a tassel. It is utterly impossible to convey an idea by this illustration of the brilliant and striking colors of this Emblem. It must be seen to be appreciated.



George Washington
Father of His
Country

The Remarkable and Unique Feature of This Emblem

The remarkable and unique feature of this Emblem is the clever device behind the Shield by which in a moment's time you may remove the picture of General Pershing and display any one of the 15 other War Heroes shown, all of which are included with this Emblem. These splendid pictures are all accompanied by a book containing life stories of all 16 Heroes, affording occasion for 16 separate object lessons in Current History, giving the children an acquaintance with the lives and a familiarity with the faces of the men who have changed the World's History.



Abraham Lincoln
Kept Us United

SEE HOW EASY IT IS

We will provide any teacher, upon request, with 135 artistic Emblematic Pins each showing in Old Glory, surrounded by the handsome flags of her Allies.

These pins are beauties and at only ten cents each are quickly sold by the pupils to their parents and friends, who are not only glad to help the pupils but also to procure a pin that symbolizes America and her brave Allies. When all the pins have been sold, send the proceeds to us and we will immediately forward, charges prepaid, this beautiful Emblem, including Shield, Eagle, Five Flags, Sixteen Pictures, etc., just as described.

The people of your community will become as interested in this school enterprise as the pupils, and will gladly buy the pins, not only because of the patriotic and educational nature of the undertaking, but also because of the value of the pin as a patriotic insignia.

We are the sole producers of this Emblem and its complete, remarkable and attractive designs ever before. For years we have been distributing works of Art to the schools of America and enjoy the acquaintance and endorsement of the hundreds of teachers who have already purchased this Emblem and portraits will readily convince you that

Don't delay or put off this remarkable patriotic offer. Send us the coupon today and the pins will be shipped postpaid.

GREENFIELD ART ASSOCIATION, 50 Main Street, Greenfield, Indiana



Admiral Sims
Commander of
American Fleet
in European
waters



Captain
E. V. Rickenbacker
America's
Greatest Ace



Colonel Whittelsey
Heroic Leader of
the Famous American
Lost Battalion



General Bundy
Hero of
Chateau Thierry



Sergt. Alvin C. York
Whom Foch
Called the War's
Greatest Hero



General Foch
French Supreme
Commander of
Allied Armies



General Haig
Great English
Field Marshal

With 16 Interchangeable War Hero Pictures Without Cost to You

READ

What These Teachers Say

Miss Roxy Reece, Pembroke, N. C., wrote:

Received the Emblem and pictures today. I am very much delighted with them as they add so much to the looks of our schoolroom. When the children saw it, they exclaimed, "Oh, isn't it lovely?"

Miss Edna Knight, Jamestown, N. Y., wrote:

The Emblem of Victory arrived in perfect condition. I think it a very beautiful decoration and the children were perfectly delighted with it.

Miss Alyce Helmbrecht,

The Emblem reached us in fine condition and must say we are more than pleased with it. The children seem to be inspired by it to do better work. With such a piece of art adorning the walls the poorest schoolroom is a pleasant place to work in.

Miss Janice Williams, Alamo, New Mexico, wrote:

The grand Emblem of Victory reached us in good condition and my pupils were overjoyed when it hung on the wall in our schoolroom. We agree with you that this Victory Emblem should be in every schoolroom in America.

The Benedictine Sisters, Evansville, Ind., wrote:

We cannot express now much we are delighted with the Emblem. The more we look at it the more we admire it. We would not part with it.

Miss Flora B. Doyle, Beardstown, Ill., wrote:

The Emblem of Victory arrived yesterday. I am very much pleased with it and the pupils are delighted to think they helped get it. It is not only an ornament for the school but furnishes so much material for work in history.

Send No Money

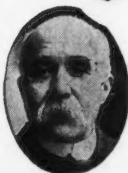
Just fill out and mail us the coupon today and we will immediately send the pins postpaid by return mail.



King
Victor Emmanuel
of Italy



David Lloyd George
Prime Minister
of Great Britain



Premier Clemenceau
"Tiger" of
France



King Albert
of Belgium



Joffre
Hero of
the
Marne

GREENFIELD ART ASSOCIATION,
50 Main St., Greenfield, Indiana
GENTLEMEN: Please send me postpaid by return mail the emblematic American-Ally pins to be sold by the pupils at ten cents each, the proceeds to be sent to you for which our school is to receive the large Emblem of Victory exactly as described, including its 16 War Hero Pictures, etc., all charges prepaid.

Name _____

Post Office _____

State _____

METHODS OF TEACHING READING

G. W. Lewis, Author of Lewis Story Method of Teaching Reading and Spelling

If we were to make a careful study of many methods of teaching reading, we would discover in each the characteristics of one or more of the following type methods: The Object-word Methods, the Picture-word Methods, the (pure) Word Methods, the Action-word Methods, the Thought or Sentence Methods, and the Phonic Methods, or we may find The Lewis Story Method.

The method to be used in teaching anything should be determined by the nature of the problem or problems involved. In teaching reading the practical objects are, first, to enable the pupil through the medium of the words, signs, and sentences of the written or printed page silently to interpret the ideas, thoughts, feelings and actions expressed by the writer; and second, to enable the pupil to convey these ideas, thoughts, and feelings to others with such force as to cause them to act.



The first object is by far the more important. For we should remember that perhaps ninety-nine per cent (99%) of the reading done by adults is silent reading only, and that practically all the studying the pupil does in school is done through silent reading.

We should also remember that the written or printed page contains no ideas, thoughts or feelings. But, just as the empty tracks made in the snow by some animal indicate to the experienced hunter that a rabbit or other animal, with which he associates the tracks, has passed over the snow, even so the characters on the written or printed page are the mere empty tracks left by some one's ideas, thoughts, and feelings, and they disclose to the experienced reader the sounds representing the articulate words through which the writer would have expressed these ideas, thoughts, and feelings in audible words.

Nor should we forget that the beginner should never be permitted to read anything involving ideas, thoughts, feelings, or actions not already within the sphere of his experience. If the ideas, thoughts, feelings and actions involved in the reading have not been gained by the child's previous contact with the world, and if he does not understand the spoken words with which these are expressed, then it should be the teacher's first care to see that the child is made familiar with the ideas, thoughts, feelings, and actions involved and with the audible language for the same. In making explanations the teacher should remember that no explanation can be satisfactory to the child unless it is made in terms of his experience.

When the teacher is sure that the child is familiar with the ideas, thoughts, feelings and actions involved and with the oral form of the language in which they are expressed, it remains only to teach the child to interpret the visible form of the word into the spoken or audible form, and thus to associate the visible form through the audible or spoken form with the ideas.

The seeing pupil must be taught, as it were, to see sounds, while the blind pupil must be taught to recognize familiar sounds through the sense of touch.

In the Object-word Method the idea is to be gained directly from the object, and with the idea the child is to associate first the audible form and through it the visible form of the word.

The principle is correct; but when we get outside the realm of objects, the method fails; and even within the realm of objects it is frequently impossible to bring the class and the objects together.

In the Picture-word Method the ideas are gained from pictures, while in the Action-word Method the ideas, thoughts, feelings, etc., are gained from action or dramatiza-

tion. Unless we can take advantage of moving pictures or supplement our pictures with appropriate actions or dramatizations, the Picture-word Method fails when we get into the realm of action. But it is capable of a much wider range of application than the Object-word Method. For, in many instances in which it would be impossible to bring the objects and the children together, appropriate pictures may be secured.

Each of the above methods has its advantages; but it also has its limitations. In teaching foreign pupils or in developing an oral vocabulary they are invaluable. But in teaching a child to read a vocabulary already familiar to his ears, and representing ideas, thoughts, feelings, and actions within his experience, the object, the picture, and the action may be discarded. We then have simply the Word Method. In this and the previous methods, the teacher gives the child the word as a whole.

In this way children readily acquire a limited number of words. But, in so doing, they depend solely upon the memory and develop no ability to help themselves with new words. A prominent advocate of the Word Method, Miss Bradford, says: "We continue to teach words as wholes for the first five weeks, but as the number of words increases there is danger of confusion. When the child forgets a word it must be given to him again. He has no power to recall it except by association. Nor has he as yet any ability to help himself with new words. He is entirely dependent upon others. To overcome this we now introduce phonic analysis."

In the Thought or Sentence Method the teacher either leads the child to express a complete thought in his own words, or she gives him a complete sentence (usually taken from some nursery rhyme) with which he is supposed to be familiar. This is put on the board (in visible form), and the pupil is required to repeat from memory the sentence as a whole until he can identify each written word with its corresponding oral word by the position it holds in the sentence.

As in the Word Method the burden soon becomes too great for the memory and phonic analysis is resorted to.

Many educators who use the foregoing methods recognize the strain they put upon the child; and therefore they insist that, at the end of the first year, the reading vocabulary of the child should not exceed two hundred and fifty or three hundred words. If he is taught by The Lewis Story Method, by the end of three months he should have a vocabulary much larger than this, and by the end of the first year he should be able to read practically everything to which he could listen intelligently. For many pupils taught by this method, a reading vocabulary of one thousand words at the end of the year would be rather small.

The Lewis Story Method embodies, as T. J. Coates, First Rural School Supervisor of Kentucky, says, "all the good features of the best modern methods of teaching reading and none of the objectionable features." But so much emphasis is placed upon phonics that it may be classed as a phonic method, in which everything is taught through story, song and play.

Ordinary first grade pupils taught by this method, in less than nine months have read with pleasure and understanding eight primers, eight first readers, seven second and two third readers. That they understood what they read was proved by their telling the stories in their own words after a single silent reading. That they found pleasure in their reading was proved by the fact that most pupils read more at home than at school, many pupils completing a book in a single evening. A class of twelve pupils, not one of whom could speak a word of English when they entered school in September, after being taught by this method seven months, could read with ease from any first or second reader. This is only one of many equally gratifying experiences with foreign children.

Another important feature of The Lewis Story Method of Teaching Reading and Spelling is the excellent results se-

cured in spelling. Some of the first grade pupils who had been in school less than nine months were used in institute work to demonstrate the results that had been obtained by the method. To a little Norwegian boy who had been in school only one hundred and fifty-five days, the teachers and several college professors without previous warning proposed the following words: convention, intervention, subtraction, extraction, multiplication, grasshopper, apple blossom, butterfly, congratulation, addition. To the surprise of all present he spelled each word correctly. This boy was one of the better spellers, but not the best. To the delight of all the teachers he read selections made by them from books belonging to all grades below the high school.

By the end of the first three months the first grade pupils had mastered for reading purpose more than one thousand words, and by the end of the year they could write from dictation more than six hundred words; while at the end of the second year they could spell almost any word that is not an exception to the rules of spelling, and they could read with pleasure and understanding many books that are not usually read until the fifth, sixth or seventh year.

But far more important than this ability to read and spell was the pleasure which these pupils found in their work and the habit which they formed for reading good books.

These results secured by The Lewis Story Method are due to the nature of the equipment with which the teacher is provided. In The Lewis Story Method Manual, for the first eight weeks of school, the author has planned twenty units of work (really play-work) involving accurate ear and eye training, the development of the vocal organs, the build-

ing of more than eight hundred phonic words, the inculcation of politeness and the lesson that true happiness is found only in service to others.

This work has been so carefully systematized that just one phonic fact is given at a time and this is presented in perfect harmony with the laws of apperception. So definite also are the steps in working out the problems involved, that many children soon become able to act as pupil teachers and to render efficient help in bringing up to grade the pupils who enter late, or who for other reasons may be retarded.

Through this careful planning much time is saved; for nothing is taught and then allowed to be forgotten. In each unit some one essential fact is taught and each day thereafter it is reviewed or used in the advanced work. But the progress of the child must depend largely upon the spirit with which he works.

Hence, The Lewis Story Method seeks to make the child happy and contented, and to keep him so from the moment he enters school until the end. Through story and play his attention is secured, and all work is done because it is a real pleasure to him. The teacher's equipment is made to secure and to hold his attention. Everything has been so planned that the moment the child is given the first story about the five happy little fairies, or the busy dwarfs, he is always eager for the next story.

(All rights in this article are reserved by the author.)

(Teachers and mothers wishing full information about The Lewis Story Method may get the same free by addressing the author, G. W. Lewis, 4559 Forrestville Ave., Chicago, Ill.)

A BEAUTIFUL EMBLEM OF VICTORY

THAT MAY BE SECURED FOR SCHOOLS WITHOUT COST

The lessons of the Great War have brought vividly to the attention of the educators of America the importance of some well considered and methodical plan for developing the spirit of patriotism on the part of the American pupils.

It is impossible to teach patriotism by abstract discussions—an object lesson is necessary. Probably the most unusual and complete set of objects for this purpose that has ever been developed for school work is now being offered by our old friends, the Greenfield Art Association, Greenfield, Indiana, and, best of all, they have arranged a plan by which any school may secure it without cost.

The Emblem of Victory, which is the title of this remarkable work of Art and Patriotism, is illustrated and described in the large advertisement of the Greenfield Art Association, on page 60 and 61 of this issue, and our object here is to direct your attention to that announcement.

The illustration is very graphic and the description very clear, still we do not believe both together can set this Emblem forth in your mind's eye in any degree as it would appear in the eyes of your pupils with its red, white, blue and gilt, its eagle with outstretched wings, and its many flags. It would not only be an ornament to your schoolroom, and an object of beauty, but far and beyond this, a standing lesson in patriotism and an inspiration to the highest loyalty.

But there is still more to this Emblem of Victory and the lesson of patriotism it constantly prompts. The five flags of the Allied Nations—United States, England, France, Italy and Belgium—and the sixteen inter-changeable portraits of the leading statesmen and war heroes of the World, provide material for a hundred lessons in history and current events.

It may be of interest for us to quote the following from some letters recently received by the Greenfield Art Association, from teachers who have received the Emblem of Victory:

"We are not only satisfied, but greatly pleased and delighted. It measures up to its representation in every respect."

"We cannot express how much we are delighted with the Emblem. The oftener we look at it, the more we admire it. We would not part with it."

"The great Emblem of Victory reached us in good condition and my pupils were overjoyed when it hung on the wall

in our schoolroom. We agree with you, we think this Emblem should be in every school over the land."

"The Emblem reached us in fine condition and must say we are more than pleased with it. The children seem to be inspired by it to do better work. With such a piece of work adorning the walls, the poorest schoolroom would be a pleasant place to work in."

"Received the Emblem and pictures today, and I am very much delighted with them, as they add so much to the looks of our schoolroom."

"It is not only an ornament for the school, but furnishes so much material for work in history."

"It has been sometime since I received the Victory Emblem earned by the pupils. We were all pleased with it, and appreciate the opportunity given us to win this beautiful Emblem. Visitors have spoken highly of our prize."

Another feature of this offer by the Greenfield Art Association is the book entitled, "Heroes of War, Past and Present," arranged by John Fowler Mitchell, Jr., Associate Editor of the Journal of American History. It supplies a sketch of the life of each one of the sixteen heroes of whom portraits are supplied.

We urge every teacher to turn to pages 236 and 237 and read the offer made by the Greenfield Art Association. Look at the description again, and just imagine this on the walls of your schoolroom, a constant symbol to your pupils and a help to you in the lessons you make it teach.

And Nature, the old nurse, took

The child upon her knee,

Saying: "Here is a story book

Thy Father has written for thee."

"Come wander with me," she said,

"Into regions yet untrod;

And read what is still unread

In the manuscripts of God."

—Longfellow.

THINGS FOR PUPILS TO MAKE

Mary Eleanor Kramer, Agricultural Extension Department, International Harvester Company, Chicago

MAKING A WASH BENCH

Note—This is one of the very practical lessons in the "Making Things" year of Prof. P. G. Holden's rotation plan for the vitalizing of the teaching of Agriculture. Other lessons will follow.

THE WASH BENCH

A bench is a practical piece of furniture for the school and the home. Benches have been in use for hundreds of years. They are found in nearly every home today. Every school should have one or more benches. They serve many purposes.

The working drawing of the bench shown in Figs. 1 to 5 affords a good lesson in practical carpentry.

Reading the Working Drawing. Fig. 1 is a perspective view of the bench after it is completed.

Fig. 2-a shows the top of the bench. The figures indicate that it is 48 inches or 4 feet long and 12 inches wide. The double broken lines show the position of the legs and braces on the under side, and the circles indicate where the nails are to be driven.

Fig. 3-b is a side view of the bench showing one of the side braces nailed into position. The drawing shows that the brace is cut on a 2-inch bevel, making it 4 inches longer on the upper edge than it is on the lower edge; and that the legs are to be made of lumber 1 inch thick.

Fig. 4-d is the bench as seen from the end. The figures on the drawing show that the legs of the bench are 17 inches long and 10 inches wide; that the top piece is 12 inches wide and 1 inch thick; that the two braces are each 8 inches wide and 1 inch thick; that the end pieces which serve as the legs (only one of which appears in the drawing) are notched in the shape of a triangle on the ends which rest upon the floor. (Pupils will make note of the dimensions of this triangular piece which is cut out of the end pieces to form the legs of the bench.

Fig. 4-f is the end of the same bench made in another way. Take note of the manner in which braces are set into the end piece of the bench. A joint made by fitting two boards together in this manner is called a "gain." Observe also that the top of the bench projects on both sides the width of the side braces, or 1 inch.

This hasty reading will give us an idea of the material required to make the bench.

Bill of Material

The next step will be to make out the bill of material.

What each figure of the drawing shows:

2 pieces for braces.....1"	8"
1 piece for top.....1"	12"
Fig. 4-f shows 1 end piece for leg.....	10"
	17"

Having the dimensions of each part of the bench, we can determine the amount of lumber needed by making a study of Fig. 5.

Finished Dimensions

Ready to Put Together

Pieces	Uses	Dimensions
1	For top of bench	1" x 12" x 48"
2	For braces (upper edge)	1" x 8" x 46"
	(lower edge)	1" x 8" x 42"
2	For ends or legs	1" x 10" x 17"
	2 pieces for legs.....1"	17"
	1 piece for top.....1"	48"

Things to Do

1. Refer to Fig. 5-b and c.
2. Make a drawing.
3. Measure the distance from n to r.
4. From k to m.
5. From k to n.
6. Refer to Fig. 5-a, b, c, d and e, and determine the amount of lumber required to make the bench.

Lumber Required

- 1 piece 1" x 12" x 48".
- 1 piece 1" x 10" x 36".
- 1 piece 1" x 8" x 8'.

Hardware

Four dozen 8d common nails.

Tools

Saw, hammer, carpenters' square, try square, scratch awl, ruler, pencil.

We must decide on the kind, grade and cost of the lumber we wish to use. This information can best be obtained at the lumber yard, so plan to go there. If there is no lumber yard in the community visit the lumber dealer or the carpenter contractor. In the absence of both of these write a letter to the nearest dealer for the information required. In case a visit is made to the lumber yard or the dealer, be prepared to ask all questions for information quickly and intelligently.

Soft pine lumber, planed or surfaced on two sides, S 2 s as the lumber men say, will no doubt serve best. It will be easy to work with and will look well.

1. Make a list of questions.
2. Make a drawing to show the dimensions of the pieces needed and the purpose for which they are to be used.
3. Obtain advice as to the kind, grade and cost of the lumber needed.
4. Take notebook and pencil to record the information the lumber dealer will give.

You will want to learn about the following points:

Kinds of Lumber—Birch, oak, ash, elm, hickory, soft pine, hard pine, redwood.

The grades and prices of each; also what is meant by No. 1 grade, No. 2 grade and No. 3 grade; what is meant by culls.

Classes of Lumber—What is meant by plank, joist, sheeting, flooring, half round, dimension stuff, wainscoting, weather boarding, fencing, shiplap, quarter round, etc.

Dimensions of Lumber—Find out in what thickness, widths and lengths lumber is made.

Show to the lumber dealer the drawing of lumber as laid out to make the bench, that he may advise as to the kind, grade and cost. Purchase the same and obtain an itemized bill from the dealer showing the cost of each piece of lumber, kind, etc.

Get the materials required ready for use, and be prepared to make a written report.

The Top

1. Refer to the drawing, Fig. 5. Mark off the lumber. The top of the bench requires a board 1" x 12" x 48". See Fig. 5-a. Considerable skill will be required to lay off material true to measurement. It will generally be necessary to square the ends of the boards. If this must be done, make use of the carpenters' square as shown in Fig. 6. Avoid knots wherever possible. That is, do not lay off the work so it will be necessary to saw through knots.

The Braces

2. Next lay out the two side braces, as indicated in Fig. 5-b and c. First square one end of the board, and measure for example 2 inches from n to o, and then with the rule or square and pencil make a straight line from o to k (see Fig. 5-b).

3. Next measure 46 inches from k to l, and in like manner 42 inches from o to p; also measure 42 inches from l to m and likewise 46 inches from p to r.

4. Mark from k to o, from l to p and from m to r, as shown in broken lines, Fig. 5.

The Ends

5. In laying out the two end pieces or legs of the bench follow the dimensions given in the working drawings, Fig. 4-d. The drawing calls for two pieces 1" x 10" x 17". This will require a board 1 inch thick, 10 inches wide and 34 inches long. As the lumber requirements specify a board 1" x 10" x 36" (see Fig. 5, d and e) there is but a 2 inch waste in cutting this board, which is a close margin, so be careful to make the correct measurements before cutting. Make the triangular openings in the pieces to serve as legs. The end of each leg is 2 inches wide and the opening 6 inches wide, running to a point 6 inches from the end of the board.

6. Two ways are shown for putting on the braces. Fig. 4-d shows one way, and Fig. 4-f the other way. Either can be used. To place the braces on the end pieces as shown in Fig. 4-f., cut a gain 1" x 8", or the width of the board, in each side and at the top of the two legs.

To Teachers:

Always encourage initiative in the pupils. You may have a better way to lay off the work bench. There is no fixed rule by which to do. If you have a better way, use it. Impress this fact upon the pupils.

After laying off the lumber, cut it to dimensions. Carpenters lay the boards on saw horses when doing the sawing, but boxes will answer the purpose of saw horses very well.

Be careful to saw true to the lines. If the cutting is done crooked the parts will not fit together and the result will be poor work.

1. Cut the board for the top of the bench.
2. Next cut the legs, or the end pieces.
3. Cut the braces.

Plane off the rough places.

After making one end piece use it as a pattern for making

(Continued on page 244)

WORKING DRAWING FOR A BENCH

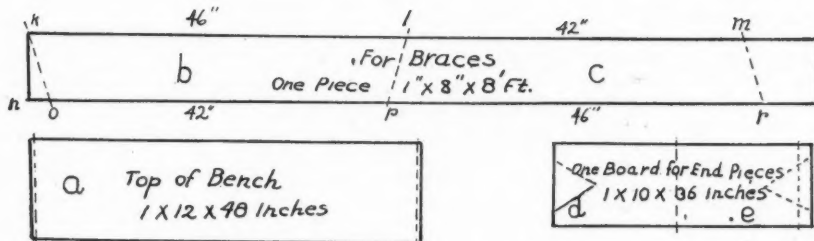


Fig. 5.

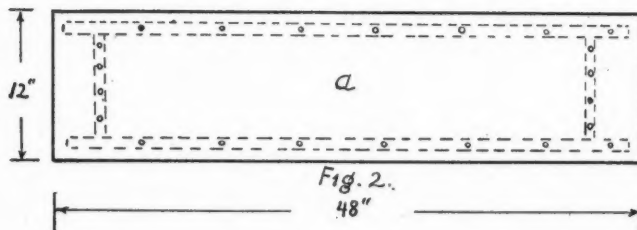


Fig. 2.

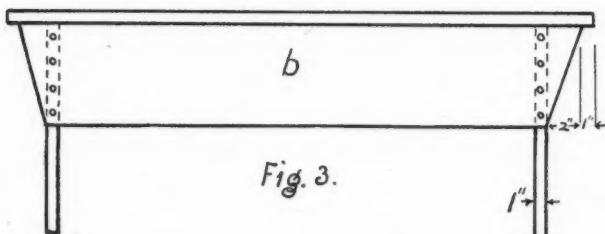


Fig. 3.

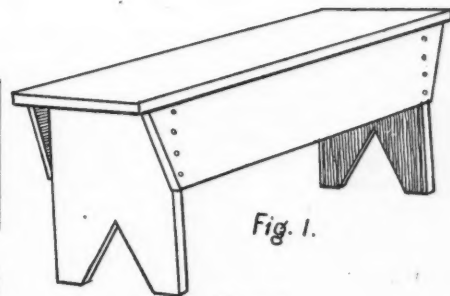


Fig. 1.

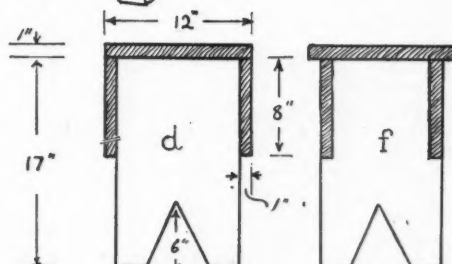


Fig. 4.

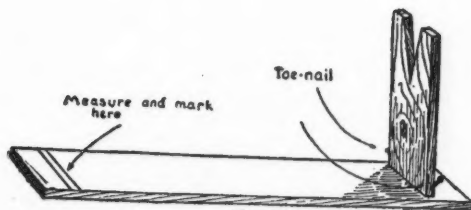


Fig. 8.

LITTLE STORIES FOR ORAL AND WRITTEN LANGUAGE

Carrie R. Starkey

THE MAN IN THE MOON WATCHES THE PARTY

The man in the moon looked down upon the October fields expecting to find them all brown and bare. Instead, he found the meadow just turning to red and gold and all the little creatures of the meadow were having one last party before the snow began to fly. Each had brought a lunch and they were going to have one grand feast. The squirrels and the gophers had brought bags of nuts and as the man in the moon peeked down they were in the midst of a game of tag and were throwing nuts at each other. The rabbits brought carrots and cabbages that they had taken from Farmer Brown's garden. The sly old fox brought a plump young chicken that he had stolen from the chicken coop after the sun went down. The mice brought cheese that they found in the farmer's pantry. Each one ate his own lunch, so they were all perfectly satisfied with the feast.

The crickets came in great numbers and each one brought his fiddle. The cricket orchestra was to make music for the dance that was to follow the lunch, but while they were eating a strange guest came creeping to the party.

At first no one noticed him, they were all having such a good time, no one saw the stranger coming. Nearer and nearer he came until some one said: "I'm getting cold," then they all began to feel cold. They all looked up and there was Jack Frost at their party, and he had not been invited.

Such a scampering as there was. They all ran to their homes in the meadow and the first thing the man in the moon knew he was looking upon October fields that were brown and bare and no one was there.

"I guess I must have been dreaming," said the man in the moon, as he rubbed his eyes and looked again. All was quiet in the meadow and the man in the moon went creeping by, glad that the sun had not come up and caught him napping.

THE JOKE WAS NOT ON GRANDPA

Bobbie and Betty wanted a jack-o-lantern for their Hallowe'en sport and they went to the garden to find the little pumpkins, but they were all gone.

"Some one has stolen our pumpkins!" they cried, as they hurried to Grandpa. Grandfather was very, very much surprised and wondered who the thief could be, but when the children wanted him to go out and catch the thief, he only laughed and laughed.

Bobbie and Betty did not laugh, they wanted that jack-o-lantern and were very much disappointed because the pumpkins were not there. They had intended to play a joke on grandpa, but they did not tell him this. I think grandfathers are very wise old men, and I think this grandpa guessed what the children wanted to do with the pumpkins.

When Hallowe'en came, the children started out at dusk to go down the village street and see if the elves and goblins were out. They found much that interested them and before they knew it darkness had come and they had promised Grandma they would be home before dark. Taking hold of hands, they hurried along the dark street that led to Grandpa's house, and when they reached the gate what do you think they found? Two tall jack-o-lanterns stood at the gate posts. Their eyes were bright and blinking and flames of fire came out of their mouth. So big and strange did these awful heads look that Bobbie and Betty were afraid to open the gate and they began to cry for Grandfather.

"Well, well," said Grandpa, "those two pumpkins look just like the ones out of my garden. Who could have put them there?" The jack-o-lanterns winked at each other and winked at Grandpa as Grandpa winked back. I wonder who put them there?

ALL BIRDS CANNOT SING

"You seem very happy," said the sparrow to the crow. "Why do you call so loud this chilly morning?"

"Caw, caw," sang the crow, "This is my happiest season. I love to see the robins, the blue jays, the blackbirds and all the rest of the tender flock start South."

"I don't see why," said the sparrow, "I'm lonely when I no longer have the robins to dig worms for me and the blue jays to chase me around. I wish they would stay all winter. I cannot understand why you should be happy to see our playmates go away for all Winter."

"Caw, caw," sang the crow, louder and louder. "There goes a flock of blue jays. A glad goodbye to them. May it be many days before they come North again. When the wrens, the thrush and the orioles are here none appreciate my good base voice and my glossy black coat. People rave about the red vest of the robin, the blue jay's handsome coat and the orioles' yellow wing, with never a word of praise for my handsome coat that I always keep well brushed and shining. They talk about the song of the thrush at evening and the song of the lark at daybreak, but they never mention the charming solos I give them at all hours of the day. After the other birds are gone they like to see me and they like to hear my good base voice. Caw, caw, caw!" sang the crow, as he swung on the topmost bough of the elm tree.

The little brown sparrow said nothing. He just looked at the big black crow and wondered if Mr. Crow really thought he knew how to sing.

"I am real glad," thought the sparrow, "that I do not pretend to sing. I would hate to make a noise like that and expect people to listen." He flew back to his nest quite contented that Mother Nature had never given him a voice.

HALLOWE'EN IS COMING

Hallowe'en is coming, when the nymphs and the goblins, the elves and the fairies will all be out for their annual frolic. All year they have been keeping quiet, waiting for this one night of all the year when they can come forth and make merry. If you watch real closely, you will see that they walk just like other people. To be sure, they look very funny. They wear strange looking hats and caps, and beneath the hats and caps, they will look at you with the funniest faces you ever saw. They will carry boxes and baskets and into every store they will go asking for pennies, apples, nuts and candies. If they are the nice little fairies, they will say, "Thank you," and depart happily. If they are the naughty goblins, they will probably carry pea-shooters and send peas rattling against the window panes and nobody will want them to come again.

Some will carry jack-o-lanterns made out of pumpkins to frighten little children and some will give you an apple as you pass by. If they know you real well they will call, "Hello, Mary," or "Johnny." If you follow them real closely you will discover that these fairies, elf and goblins are just little schoolmates out for a frolic with false faces and grown-up clothes, making believe they are real goblins.

THE OAK IS HAPPY STILL

"You are going to be chopped down," said the saucy pine tree to the old oak tree that stood close by. "I heard the farmer tell his wife they would begin chopping you down next week. They do not want old worn-out trees like you in the forest." The saucy pine tree thought he was telling the old oak something that would make him feel badly, but the old oak tree only laughed and shook a bushel of his leaves over the little pine tree.

"Do you think I care?" he asked. "I am glad to go. Do you know what they will do to me? After they chop me down they will saw my branches into logs just long enough for the grate fire. I will be housed in the nice, clean woodshed and when the cold winter nights come, the little boy will carry an armful of my branches into the library. I will be put into that nice big basket that you see through the

window. When night comes father will make a fire in the library grate and on top of all the kindling he will place a log of my wood. I will burn and crackle and furnish the family with heat and light and cheer. Little children will come in from their play and will stretch forth their little cold hands to get warm from the heat I furnish. The dear, old grandmother will sit by my side with her knitting, and grandfather will smoke his pipe and dream of the days when he used to stretch his weary limbs beneath my grateful shade at haying time.

"When the supper work is done, the whole family will gather around me and spend a happy evening. The children will bring popcorn and my heat will make it pop. They will bring rosy-cheeked apples and put them on the fender and I will bake them a nice brown, and my heat will warm the jug of cider standing by, and all the family will bless me.

"In the morning when the family comes down to breakfast they will find some of my branches in the dining-room grate throwing out heat for the family to eat their breakfast in comfort. Before the children start for school they will stretch out their little hands to me and I will warm them once more. You can stay in the forest all winter if you want to, but I am glad that I am going into the house to spend the winter with happy folks."

The pine tree said nothing more, and many a time during the long winter, when the pine tree was cold and weary, he looked through the window at his friend having a merry time in the house.

WHAT MONTH IS KING?

"I am the best month of the year," said golden brown October, as he took his seat on the throne.

"I would like to know what is the matter with January!" cried the first month of the year.

"You are too cold," said October. "No one likes cold weather, when the wind freezes your toes and bites your nose."

"I bring valentines and all the young people like me," said February.

"You are cold and stormy," said October. "Your days are filled with blizzards and folks do not like to shovel snow."

"Snow is gone by the time I come along," said blustering March.

"You are too rough," said October. "The wind blows all the time and no one likes you."

"Folks like me," said April, but even as she said it she began to cry.

"You cry too much," said October. "Every time the children want to go out and play you rain tears upon them and they cannot play when you are crying."

"I bring the spring flowers," said gentle May.

"You also bring cyclones and house cleaning," said October. "Don't think you can claim to be as nice as October."

"Well, you can say nothing against June," said that merry month. "I bring the roses, the birds and the brides, and everybody likes me."

For a moment October seemed beaten, then he remembered the thunder storms that come in June. July was too hot, and August brought flies and mosquitoes. He had hard work to find fault with September until he remembered how dry the fields were and how wilted all the flowers were before the Fall rains come. Having found fault with all the rest, he began to tell why October was king. It was the golden month, when the nuts were ripe, the apples were rosy-cheeked, the forests were red and the fields were a golden brown, the harvest was all gathered in and the nights were cool and sweet.

He had just about convinced them all that October was king when in came a blustering old man, white with frost.

"Who claims to be king?" he cried. "Have you forgotten the month when old Kris Kringle comes laden with gifts?

I give all the world employment making gifts. That is why they like me the best of all, because I keep the people working so hard they do not have time to find fault. I keep sunshine in their hearts and everybody is happy. October can hold her throne until I come along, but just wait and see who is king then!"

I wonder who knows what month he is?

BIRD STUDY FOR OCTOBER

(Continued from page 235.)

one continuous strain, but a repetition of short notes, commencing loud and rapid, and falling by almost imperceptible gradations, for six or eight seconds, until they seem hardly articulate, as if the little minstrel were quite exhausted; and, after a pause of half a minute or less, commences as before. The Indigo-Bird sings with as much animation in the month of July as in the month of May, and not infrequently continues his song until the last of August.

Being a seed-eater, it is undoubtedly this bunting's love of warmth that gives him so short a season with us; for he does not usually come to the Northern States until the first week in May, and after the August molt, when he dons the sober clothing of his mate, he begins to work southward, the first departing by the middle of September. Those from the most northerly portions of the breeding-range have passed us in Connecticut by the tenth of October.

Nuttall writes that, though usually shy, Indigo Birds during the nesting season are more frequently seen near habitations than in remote thickets: "Their favorite resort is the garden, where from the topmost branch of some tall tree that commands the whole wide landscape, the male regularly pours out his lively chant, and continues it for a considerable length of time. Nor is this song confined to the cool and animating dawn of morning, but it is renewed, and still more vigorous, during the noonday heat of Summer. . . . I have also heard a Canary, within hearing, repeat and imitate the low, lisping trill of the Indigo Bird, whose warble, indeed, often resembles that of this species."

Captivity

The combination of musical ability, lovely plumage and seed-eating quality long threatened the Indigo Bunting with extermination, because it has been habitually captured and sold as a cage-bird throughout the South, both for home use and for export. In that region the bird is called "Blue Pop," a corruption of *Bleu Pape* (pope) of the French. Thomas Nuttall and Alexander Wilson, both writing in the early days of 1800, speak of the Indigo Bunting as one of the most familiar of cage-birds. Not only had this traffic existed since the days of Wilson, but, until a very few years ago, when the Audubon movement began to be a power, this Bunting, together with its cousin, the beautiful Painted Bunting, or Nonpareil, the Cardinal Grosbeak, and the Mockingbird, were sold, as a matter of course, by every bird-dealer in the country. This is no longer permitted.

Oh, the untold misery and waste of this caging and selling of free-born birds! It is only one grade less direct a slaughter than killing them to trim a bonnet. While the sufferings of the bonnet-bird have ended with its life, those of the caged bird have only begun as the door closes behind it.

Cruelty of Caging Wild Birds

A few exceptional instances, of birds whose keepers are both able and willing to make their surroundings endurable, count as nothing against the general condemnation of the practice of caging birds born wild. Those of us who have known by experience in caring for wounded or sick birds exactly what incessant watchfulness is necessary to keep them alive, realize how impossible it is that this care should be given them by the average purchaser, who in most cases lacks the requisite knowledge.

Birds born and reared in captivity, like the Canary, are the only ones that real humanity should keep behind the bars. There is no worse habit than allowing children to take nestlings of any kind and try to feed and rear them; if disaster overtakes the parents, a responsible adult should be the one to endeavor to succor the brood.

DISTRIBUTION

Its range is eastern North America, breeding from North Dakota and southern Ontario to southern Louisiana and central Georgia; and it winters in Central America and Cuba.

HOUSEHOLD ARTS and DOMESTIC SCIENCE

DELICIOUS DISHES PREPARED FROM CHEESE

Service of U. S. Department of Agriculture

In hot weather, even hearty appetites grow tired of meat. Cheese naturally suggests itself as a substitute, since it is rich in the same kind of nutrients which meat supplies and is a material which can be used in a great variety of ways.

Many people believe cheese to be difficult to digest, but extensive investigations have been carried on in the Department of Agriculture, the results of which show that cheese, properly prepared and used, is not a general cause of trouble.

From the standpoint of the housekeeper, cheese is of importance because of its nutritive value (particularly its high percentage of muscle-forming materials), because of the ease with which it can be kept and prepared for the table, and because of its appetizing flavor and the great variety of ways in which it can be served.

In substituting cheese for meat special pains should be taken to serve dishes which are relished by members of the family. A number of recipes for dishes which contain cheese are given below:

Cheese Fondue

- | | |
|---|--------------------|
| 1 1/3 cups soft, stale bread crumbs. | 4 eggs. |
| 6 ounces of cheese (1 1/3 cups of cheese grated fine or cut into small pieces). | 1 cup hot water. |
| | 1/2 teaspoon salt. |

Mix the water, bread crumbs, salt, and cheese; add the yolks, thoroughly beaten; into this mixture cut and fold the whites of eggs, beaten until stiff. Pour into a buttered baking dish and cook 30 minutes in a moderate oven. Serve at once.

The food value of this dish, made with the above quantities, is almost exactly the same as that of a pound of beef of average composition and a pound of potatoes combined.

Rice Fondue

- | | |
|-------------------------|---|
| 1 cup of boiled rice. | 1/2 teaspoon of salt. |
| 2 tablespoons of milk. | 1 teaspoon of some commercial meat sauce, or similar flavoring. |
| 4 eggs. | |
| 1 cup of grated cheese. | |

Heat the rice in the milk, add the other ingredients, and cook slowly until the cheese is melted. Serve on crackers or toast.

The food value is not far from that of a pound of beef of average composition.

Corn and Cheese Souffle

- | | |
|---------------------------------------|-------------------------|
| 1 tablespoon of butter. | 1 cup of chopped corn. |
| 1 tablespoon of chopped green pepper. | 1 cup of grated cheese. |
| 3/4 cup of flour. | 3 eggs. |
| 2 cups of milk. | 1/2 teaspoon salt. |

Melt the butter and cook the pepper thoroughly in it. Make a sauce out of the flour, milk, and cheese; add the corn, cheese, yolks, and seasoning; cut and fold in the whites beaten stiffly; turn into a buttered baking dish and bake in a moderate oven 30 minutes.

Made with skimmed milk and without butter, this dish has a food value slightly in excess of a pound of beef and a pound of potatoes.

Tomato Rabbit

- | | |
|--|--------------------------------|
| 2 tablespoons of butter. | 1/2 teaspoon soda. |
| 2 tablespoons of flour. | 1 pound of cheese. |
| 3/4 cup of milk. | 2 eggs, slightly beaten. |
| 3/4 cup of stewed and strained tomatoes. | Salt, mustard, cayenne pepper. |

Cook the butter and the flour together, add the milk, and as soon as the mixture thickens add tomatoes and soda. Then add cheese, eggs, and seasoning. Serve on toasted whole wheat or Graham bread.

Green Corn, Tomato, and Cheese

- | | |
|---|--------------------------|
| 1 tablespoon of butter. | 2 egg yolks. |
| 2 cups of grated cheese. | 1 teaspoon salt. |
| 3/4 cup of canned or grated fresh corn. | 1/2 teaspoon of paprika. |
| 1 ripe pimento. | 1 clove of garlic. |
| 1/2 cup of tomato puree. | 4 slices of bread. |

Into the melted butter stir the cheese until it, too, is melted. Then add the corn and pimento, stir for a moment and add the egg yolks beaten and mixed with the tomato juice and the salt and paprika. Have ready the bread toasted on one side and very lightly rubbed on its untoasted side with the garlic cut in two. Pour the mixture over the untoasted side of the bread and serve at once. A poached egg is sometimes placed on top of each portion, making a very nutritious combination.

Cheese and Macaroni Loaf

- | | |
|---|---|
| 3/4 cup of macaroni broken into small pieces. | 1 teaspoon each of chopped onion and parsley. |
| 1 cup of milk. | 3 eggs. |
| 1 cup of soft bread crumbs. | 1 teaspoon of salt. |
| 1 tablespoon of butter. | 1/2 cup of grated cheese. |
| 1 tablespoon chopped green pepper. | |

Cook the macaroni in boiling salted water until tender, and rinse in cold water. Cook the parsley, onion, and pepper in a little water with the butter. Pour off the water or allow it to boil away. Beat the egg white and yolk separately. Mix all the ingredients, cutting and folding in the stiffly beaten whites at the last. Line a quart baking dish with buttered paper; turn the mixture into it; set the baking dish in a pan of hot water, and bake in a moderate oven from one-half to three-fourths of an hour. Serve with tomato sauce.

Nut and Cheese Roast

- | | |
|-----------------------------------|-------------------------|
| 1 cup of grated cheese. | 1 tablespoon of butter. |
| 1 cup of chopped English walnuts. | Juice of half a lemon. |
| 1 cup of bread crumbs. | Salt and pepper. |
| 2 tablespoons of chopped onion. | |

Cook the onion in the butter and a little water until it is tender. Mix the other ingredients and moisten with water, using the water in which the onion has been cooked. Pour into a shallow baking dish and brown in the oven.

Creamed Cheese and Eggs

- | | |
|------------------------|-----------------------------------|
| 3 hard-boiled eggs. | Speck of cayenne. |
| 1 tablespoon of flour. | 3/4 cup or 1 ounce grated cheese. |
| 1 cup of milk. | 4 slices of toast. |
| 1/2 teaspoon of salt. | |

Make a thin white sauce with the flour and milk and seasonings. Add the cheese and stir until melted. Chop the whites and then add them to the sauce. Pour the sauce over the toast, force the yolks thru a potato ricer or strainer, sprinkle over the toast.

Scrambled Eggs with Cheese

- | | |
|--|----------------------------------|
| 1 pound of cheese grated or cut into small pieces. | 1 tablespoon of chopped parsley. |
| 8 eggs. | A pinch of nutmeg. |
| | 1/2 teaspoon of salt. |

Beat the eggs slightly, mix them with the other ingredients, and cook over a very slow fire, stirring constantly, so that the cheese may be melted by the time the eggs are cooked. In food value the dish is equal to nearly 2 pounds of average beef.

Cheese Omelet

- | | |
|-----------------------------|-------------------------|
| Yolks of 2 eggs. | Salt and pepper. |
| 2 tablespoons of hot water. | Whites of 4 eggs. |
| 1 cup of grated cheese. | 1 tablespoon of butter. |

Beat the yolks until lemon colored and add the hot water and the seasoning. Beat the whites until they are stiff, and add the cheese. Cut and fold the two mixtures together. Heat the butter in omelet pan and cook the mixture very slowly until it is brown on the under side. If possible, cook the top of the omelet in the oven or by means of a hot plate held over it.

THINGS FOR PUPILS TO MAKE

(Continued from page 241.)

the other end piece, by laying one piece on top of the other. This will serve the purpose of a checkup on the work.

1. Place the top of the bench on the floor, bottom side-upward.

2. Observe the broken lines in these two drawings and determine at what point the end pieces are to be nailed to the top.

3. Now mark off accordingly and place one of the end pieces in its correct position and toe-nail it to the top, as shown in Fig. 8. Use 6d nails and just set them strong enough to hold the end piece in place.

4. In like manner toe-nail the other end piece in position.

5. Turn the bench over on its legs and finish by nailing down through the top from above, as shown in the working drawing, Fig. 2-a.

6. True the legs with carpenters' square.

7. Lay the bench on its side and nail on one of the braces and when finished, turn it over and nail on the other brace, and the bench is ready for use.

If there are any rough places on the top or edges, sand paper or plane them off.

Problems

1. How many feet of lumber were used in making the bench?

2. How much lumber would it require to provide the tops for 35 benches?

3. What would be the cost of the lumber to make the braces and tops for 60 benches at \$51.70 per thousand feet?



FIRST COST THE ONLY COST

The Large-City School Boards Learned Their Lesson

EXPENSE is always quickly noted when it looms up in volume.

That is what happened annually in the cities where artificial blackboards were used.

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NATURAL SLATE BLACKBOARDS OUTLAST THE BUILDINGS

2,000 Apply for Scholarships.

More than 2,000 ex-service men, representing every state in the Union, have applied for the 100 scholarships in leading universities offered by the Knights of Columbus to American veterans of the war. Enrollment of applicants was discontinued on September 1 and competitive examinations will be held to determine the successful applicants shortly.

Omaha Parochial Schools Win Prizes.

At the request of the State Superintendent, the Sisters of Mercy of Omaha, Neb., sent specimens of work done in their schools, to be exhibited at the State Fair. That the work showed efficiency is evident from the announcement received by Reverend Mother that nine prizes have been awarded this first exhibit.

This is encouraging to the Sisters who endeavor so earnestly to keep their work up to the standard, and to the pupils whose efforts have been recognized and rewarded on merit alone.

Open Department for Choirmasters.

In connection with the choir school of the Paulist Choristers, New York, a department for the training of choirmasters and choral conductors will be opened this fall. Desultory plans have been projected elsewhere in this country for the training of choirmasters, but the net result has proved the necessity of a comprehensive curriculum. In the new branch of the school, pupil-choirmasters will be taught, in addition to the fundamentals of music, how to train boys' voices; how to develop them when they are changing; how to make counter-tenors; how to perfect ensemble. In the field of repertory, Gregorian chant, medieval polyphony and modern music will be studied theoretically and practically.

Sisters Wear White Robes.

The Sisters of St. Agnes at Fond du Lac are said to be first among the members of the Catholic Hospital association to discard their usual black habits for white robes in the service of the sick. The white costumes were suggested four years ago at the Catholic Hospital association meeting, but no members adopted them until recently. White robes are held to be more sanitary than black wool garments, as tests have shown that muslin carries fewer germs than wool.

Unionizing the Professions.

First it was the Teachers Federation of Chicago, followed by the teachers of other cities, then the professors of Harvard, then the scientists and specialists of Washington, who had unionized their profession and affiliated with the American Federation of Labor. The once despised labor union has become a power that the brain worker looks to as the only agency that can redress his grievances.

Benedictine Priest Mayor of City.

By an act of the Florida legislature, in the session of 1891, Saint Leo,

Pasco County, was incorporated as a town, and to this day it stands unique among the many towns of the United States. Territorially it is as large as most of the towns in the state, but the freeze of 1894-1895 depleted its population.

Its first mayor was Dr. Corrigan, brother of the late Archbishop of New York. He held the office for a number of years, and even now, in his old age, he is amongst the most honored citizens of Saint Leo. During the past three years the office of mayor has been held by the Very Rev. Benedict Roth, O.S.B., director of the local Catholic College, and he bids fair to succeed himself for many years to come. He ranks among the very few priest-mayors in the country. The town clerk is an ecclesiastic in the local monastery, and two of the city council are Benedictine Brothers. The other officials are mostly non-Catholic and until recently one of them was a "Guardian of Liberty!"

ADMIT CATHOLIC SCHOOLS TO EQUALITY OF TREATMENT.

In the British House of Commons the Minister of Education, the Right Hon. J. Hayes Fisher, recently stated that the amended regulations issued by the Board of Education for higher education had been presented to both Houses of Parliament. The Minister's speech has an important bearing on Catholic educational affairs. He admitted that under former regulations Catholics had been forced to suffer certain distinct grievances. They were compelled, by their contributions to the taxes, to support higher education in the country, from which the Protestant schools derived benefits, but which were denied to Catholics on account of the way in which the regulations were drafted.

Mr. Fisher said that he had now come to the conclusion that the obligation rested on the education authorities to frame the regulations in such a way, that the educational grants which the State made to the Protestant high schools should be paid to the Catholic high and grammar schools. The passing of these regulations will mean that the high schools under Catholic management will, without sacrificing any of their independence, receive from the State, the same money grants as the Protestant schools.

Take Oath to Teach Allegiance.

In accordance with the State law, the teachers in Catholic schools of Ohio took the following oath of loyalty before a notary public before the opening of the new term in September:

"I solemnly swear that I will support the Constitution of the United States, the Constitution of the State of Ohio and the laws enacted thereunder, and that I will teach, by precept and example, respect for the flag, reverence for law and order and undivided allegiance to the government of our country, the United States."

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You will find, as the school year progresses, many little things were overlooked at the opening of the fall term. Supplies will continually need replacing, new books will be required, things will be lost and new ones needed. Our long experience in the field of school equipment enables us to meet your needs with the very best merchandise at the very lowest price and with the least delay in shipment. We have a thousand and one things for the school. **There is nothing too large or too small.** The little order is as important to us as it is to you. Look through our 164 page catalog for the things you need.

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IT PAYS.

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ESTABLISHED 34 YEARS

FRIENDSHIP.

(Continued from Page 228)

Animated by sentiments of true enduring friendship many authors of world-wide renown have dedicated literary productions to beloved friends whom, by this mark of fond predilection, they desired to honor and whose names they wished to inscribe upon the roll of eternal fame. Thus, Plato dedicated his treatises "On Rhetoric" and "On Beauty" respectively to his dearly beloved friends Georgias and Phaedrus. Cicero's treatise "On Oratory" bears the name of Brutus, and that "On Age," Cato. The noted Italian poet Torquato Tasso named his treatise "On Friendship" after his closest friend, the Marchese Manso. These few of many instances of a corresponding nature must suffice. Many authors, instead of merely giving friends' names to their productions, made them active realities in the work of their pen and thus handed over to immortality individuals who, but for their loving thoughtfulness, would have sunk into utter oblivion.

Since life's happiness and, to a great extent, even prosperity are dependent on friendship, our best endeavors must be directed to find friends whose character is in every respect congenial to our own. Nothing must ever be permitted to disturb the even tenor of amicable relations, nothing but inconstable evidence, that one or the other has proved faithless. Many things indeed must be endured, great, very great sacrifices must be made, but these are the touchstone of true friendship, and such tests will render it ever stronger and truer, and the friends more and more attached to each other even unto death. The value of true friendship and the solace afforded by a true friend, a friend in whom our confidence is not misplaced, are graphically expressed in the following lines of Robert Burns:

"To whom shall I my hopes and fears impart,
And trust the cares and follies of my heart?"

To enable the young, then, to pass through life safely, to avoid the shoals and breakers with which life's sea abounds, to steer the frail craft entrusted to them by

Providence securely between the Scylla and Charybdis of mundane affairs, it is absolutely necessary that their character should be well formed. Only in the home and at school can this be accomplished. The pupils' minds and hearts must be so thoroughly imbued with the importance of the sentiments above detailed, examples of true and false friendship must be so ineradicably impressed upon them, the good or evil resulting respectively from one or the other must be so impressively laid before them, that nothing will be able to swerve them from the right path. Then, and only then, will the course of life lie clearly defined before them.

- (1) Porphyrius, Life of Pythagoras, Par. 59-61.
(2) Tusc. 5-22, De Off. 3, 10, De Fin. 2, 24, 79. (3) Bibliotheca, lib. 2, Th. 2, p. 85. (4) 4-7, ext. 1. (5) Strategica, 5, 22. (6) De Justitia, 17. (7) Tristia, 1, 9, 5 and 6.

CURRENT EDUCATIONAL NOTES.

(Continued from Page 218)

lived a long, long time ago. He was born about three thousand years ago. There was a very wicked king then. He made all the mothers throw their little boy-babies in the river and drown them. Of course, they tried to hide their babies so that the king could not find them.

"Moses was a very pretty little baby. His mother loved him very much. So she put him in a basket and left him on the edge of the river. Then she hid and watched so that nothing would harm him.

"Soon the king's daughter came down to the river. She was not wicked like her father. There she found the pretty little baby in the basket. When she saw how pretty he was she made up her mind to keep him. Then she began to look around for some one to take care of him.

"Then the baby's mother came over there," etc.

Dr. MacEachen in this book has done a great service to inexperienced teachers, especially seminary and university graduates. He has demonstrated how real teachers have been teaching for centuries.



Get YOUR FLAG and the Flags of our Allies FREE!

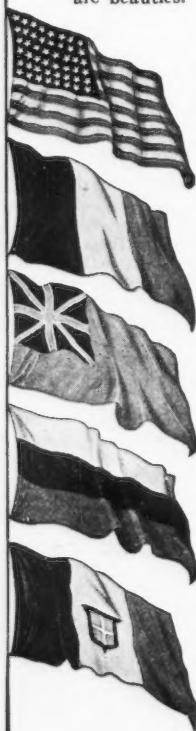
OLD GLORY'S place now is in every school yard and every school room in the land. Love of country no less than duty demands this show of the colors. Next to the stars and stripes put the flags of the Allies.

Teachers—every pupil of yours should be familiar with the flags of the nations fighting for liberty; fighting to preserve what our forefathers won for us in '76.

You can make every day **PATRIOTS' DAY** and without a cent of expense, through the help of your scholars, secure the flags and portraits needed for decoration. We are the originators of this plan and have already given away over 50,000 American flags to schools. Get yours at once. Read these offers:

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We will send you 50 emblematic flag buttons in the national colors or assorted with portrait buttons of Washington, Lincoln and James Whitcomb Riley. They are beauties. Your pupils easily will sell them for 10 cents each. Return the \$5.00 to us and we will send a beautiful silk U. S. Flag, 32 x 48 inches, heavy quality, mounted on staff with gilded ornament **FREE**.



OFFER No. 3

To proudly place next to the Stars and Stripes you will want a set of our Allies' Flags, each 16x24 inches, mounted on staffs with ornaments. There are five of them, American, French, English, Belgian, and Italian. New history is being made so fast every day that it is hard to keep pace with events of tremendous importance. As battles are fought and won it will help you show the colors of the nations who are fighting that freedom shall not perish from the earth. These flags of the Allies are beautiful for inside ornamentation. We will send them for the sale of 35 buttons at 10 cents each—**FREE**.

OFFER No. 4

We have secured sets of handsome silk flags of the Allies, five of them, American, French, English, Belgian and Italian. They are each 12x18 inches and mounted on staffs with ornaments. You will be glad to use these beautiful flags anywhere. They are rich enough to grace any well appointed home no less than the school room. They recall the glories won by Joffre, Haig, Pershing, and the brave boys on the battle fronts of the Marne and along the Belgian front. You will want the tri-color of glorious France which stood firm against the selfish cruelties of imperialism and saved the civilization of the world. You will want the flag of Britannia's fleet which has kept the German Navy bottled up. For the sale of 50 buttons at 10 cents each we will send the lot—**FREE**.

State Department of Public Instruction OF INDIANA

Indianapolis, Ind., Dec. 18, 1916.

To whom it may concern:

I am acquainted with the Mail Order Flag Company of Anderson, Indiana. It gives me pleasure to say that I personally know the members of this firm and can say in positive terms that they are reliable and responsible. Their plan of supplying flags and pictures to the schools is a very excellent one.

Very truly yours,

(Signed) Chas. A. Greathouse,
State Supt. of Public Instruction.

OFFER No. 2

We will send a high-grade standard U. S. flag 5 ft. x 8 ft., fast colors. The stripes are sewed and the stars embroidered on both sides. This flag will stand the weather and is made to use anywhere indoors or out. This is the flag for all practical purposes. Carry it in your class parade! Rally round it as you sing The Star Spangled Banner. For the sale of 50 buttons at 10 cents each—**FREE**.



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Americans today are talking of Washington and Liberty, Lincoln and Freedom, and Wilson and Humanity. You will be delighted with our wonderful "Oil-Process" paintings of these great Americans. They are wonderful pictures, showing the artists' touch found in the original, the brush marks, rich colorings, and pigments just as they were laid on the canvas. As durable and beautiful as the originals. Can be washed and will never fade. These portraits are 13x16 inches in a 1 1/4 inch gilded frame. For the sale of 35 buttons you may choose one picture, for the sale of 60 buttons two pictures, and for the sale of 75 buttons we will send all three pictures—**FREE**.

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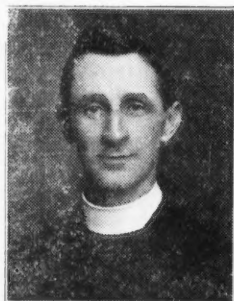
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Teachers who have secured flags for their own schools are invited to write for our special offer showing how they easily can make considerable extra money. Mail Order Flag Co., 150 Meridian St., Anderson, Ind.

GREGORIAN CHANT IN THE CURRICULUM OF THE CATHOLIC SCHOOL.

Rev. F. Joseph Kelly, Mus. Dir.

Music is an educator. It has its place in the scheme of education with the other arts and sciences. It stimulates a keenness of intellect, an understanding of life, of books, of poetry. It awakens new thoughts, it stirs new emotions. It throws new light on many of the other branches of learning. It brings the knowledge of foreign languages and the ideals of other countries. "It gives fresh meaning to nature; it features in significant tones the concrete harmonies of the vastness of the hills and mountains, of the perfume and coloring of the flowers." It reveals the inmost meaning of the soul. Its possibilities are beyond enumeration. Rightly taught, it may be made the most powerful factor in the development of the child-mind, affording training as it does, in more directions than any other single subject.



REV. F. JOS. KELLY

If music is such a powerful factor in the development of the child-mind, what must be said of the influence of religious music in the moral education of the child? It is not possible to conceive the good that the singing of a truly religious Catholic hymn exerts upon children. If the ordinary hymn is such a power for good, what must be said of that religious music, which is one with the Liturgy, the noblest expression of the divine art, Gregorian or Plain Chant? Surely no one will deny its spiritual influence, for its uplifting character transports one to another world, and creates a distinctly religious atmosphere. It is the language in which the angels speak, whispering the secrets of heaven, the most apt medium of praise to the Most High God. Is there any form of song more appropriate for the voices of innocent children, and is there any form of art that will exert a greater influence for good upon them?

Why should Gregorian Chant not be universally taught in our Catholic schools, academies and colleges? Surely, the day is not far distant, when all will realize its importance and the immense amount of good to be gained, by recognizing it, as the highest type of music to be expressed in worship. The younger generation then, should be initiated into its beauties, and by practice, from the lowest grades on through their whole school course, children will learn to love it and to esteem it at its true value. We cannot hope to influence most of our present choir masters, organists and adult choirs along Gregorian lines, accustomed as they have been to figured music at mass and the other services of the church, most of which music is entirely out of place in the House of God, but with the children in the school, we have virgin soil in which to sow the seed of a real love for the Chant, impressing upon their young minds its admirable fitness for Catholic Church services, and that all other music is either entirely out of place, or at best, tolerated in our liturgical exercises.

Wherein lies the extraordinary charm of Plain Chant, and what are the special characteristics of this wonderful music? This question needs no answer for children. The mind of the child, unsullied as it is, by the material things of this world, recognizes the beautiful, the true, the good, the noble in all things, and after a very short period of instruction, children enter into the spirit of the Chant naturally, because its purity, its uplifting character appeals to their innocent hearts. The correct rendition of the Chant by children, is so perfectly natural, so easy and convincing, and there is such a complete absence of any effort to produce an effect, that the children almost realize and feel that it is from above. Considering all this, should not every teacher in our schools, who recognizes what is right and proper for the sublime services of our Church, exert every effort to bring the knowledge of the Chant to the children intrusted to his or her care?

I shall in subsequent articles give an outline of a course in Gregorian or Plain Chant which may interest those engaged in this most important work. Every teacher of our Catholic schools, academies and colleges should regard Religious Instruction and the Chant as the very keystone of our system of education. Gregorian or Plain Chant should not only be one of the branches of study in the Catholic system of education, but with Christian Doctrine it should be the integral branch. It is a study which will affect their after life just a little less than the study of the sublime truths of our Holy Faith, for it is that which clothes these Divine Truths and makes them more intelligible.

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K. of C. Scholarships.

The Knights of Columbus recently established one hundred scholarships at leading colleges of the country for returned men of the army and navy. Too much credit cannot be given this splendid organization for this very practical interest in higher education. It is in keeping with what they have already done in the way of helping our youth to higher things.

These scholarships are divided fifty-fifty between "technical, scientific, mining, agricultural, or foreign service courses" and "academic courses."

In connection with these scholarships there is one fact which we are sure has a very good and ample explanation, but which is likely to be misinterpreted unless it is explained. All the scholarships for "academic courses" are to be in Catholic colleges; but all the scholarships for "technical" courses—with one exception—are to be in non-Catholic colleges. The one exception is the Foreign Service School of Georgetown University.

A good many Catholics, especially those connected with our Catholic colleges offering scientific courses, will ask why this distinction has been made. And we feel that the Knights of Columbus owe it to themselves to give the perfectly satisfactory answer which they no doubt can. On the face of it, it would look as if this splendid Catholic organization of the Knights of Columbus were encouraging our young men to go to non-Catholic rather than to Catholic colleges. For paying the room and board and tuition and books of a man at a particular institution is certainly encouraging him in a very practical way to go to that institution in preference to any other.—(The Southern Messenger.)

The educational program of the Knight of Columbus though it is not religious in its content and is not confined to Catholic students, is as thoroughly Catholic as American and Councils and members everywhere, with the right lead given, will welcome it with enthusiasm and follow it with zeal.

The great work of the Church is to teach. The greatest work that can engage the mind and heart of a Christian is propaganda of the gospel of Christ.

Of the teacher the golden-tongued Chrysostom said: "Nobler than the work of the sculptor who brings forth hidden beauties from the marble block, or the painter who makes the canvas breathe, is the heart of him who moulds and fashions and glids with virtue the living soul."

Without Catholic schools our little children would be the prey of infidelity and secularism. It is many years ago that the great Archbishop Hughes voiced the slogan, but it is equally true today: "If we build not schools for the rising generation we shall not need churches in which the men and women to come may worship."

Religion and Education.

Religion, that holy teacher which spreads out before the child's gaze the highest and purest truths: the great fact of creation and the sovereignty of the Creator—the great fact of redemption and the love of the Saviour, religion, sublime authority which commands the rational being to know and love his God, infinitely great and perfect and lovable; religion, mysterious inspirer, which gives grace to do good, courage to accomplish the hardest tasks and makes the faithful heart a garden of virtues; religion, the helpful power, the prop of childhood, the comforter of age, which points out the pitfalls, lifts up the unwary one from his abasement and plants in the soul the beginning of wisdom, which is the filial fear of God; religion, essential relation of man with God, the sole end of divine creation and of human life—must be the supreme object of true education, says Rev. J. H. Sherry, O.M.I.

But it is also an infallible, all-powerful means of education. And why? because to it belongs in a special way the formation of the heart and the conscience of the child. Education forms the intelligence by instruction. It directs and restrains the will by discipline, and that would be sufficient for this mundane sphere.

But man has a higher destiny which puts him in touch with things divine, shows him that which is par excellence, good and true and right, and makes him love moral and religious perfection. In this higher order, it is the intelligence and the will of duty that holds first place in the human conscience, and duty, "stern daughter of the voice of God" is pointed out by religion.

The instruction of religion is a light revealing to man by faith the supreme, supernatural destiny which is the final object of his life; the discipline of religion is the law and authority prescribing for man what he must do to reach that object; and thus it forms conscience by affording him the certain knowledge of good and evil, by teaching him to love one and hate the other; it forms the heart by directing the affections along pure and noble lines; it forms character by exercise in pious and patient practice of duty.

What mistakes did you make last year as a teacher that you want to avoid this year? Have you taken stock of yourself and of the happenings the past year? Have you given thought to the avoidance of the things you should not have done and the inclusion of the things that were slighted that should have been done? Have you prepared plans carefully for the improvement of your instruction, of your course of study, and of frequent qualifications of your pupils for the next school year?

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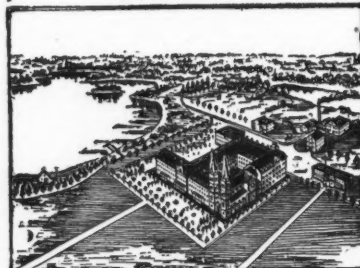
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PRESENTATION, THE SECOND FORMAL STEP
OF THE RECITATION.

F. J. Washichek, A. B. LL. D.



PROF. F. J. WASHICHEK

The second formal step of the recitation is presentation. Having revived whatever ideas a child may have pertaining to a subject, we still have to impart to him those new experiences from which he must draw his generalizations and form his judgments. We might as well expect a well prepared field to produce a bountiful crop without the sowing of the seed as for a prepared mind to acquire further knowledge without any presentation of it. When, however, the dormant life of the seed is placed into a soil under conditions favorable to plant life, the result is growth. Just so with the things of the mind. When the subject-matter is presented to the prepared mind under proper conditions, there is likewise a mental stimulus, union and growth—**education**. Presentation then is an indispensable vitalizing union of mind and matter. Its purpose is to impart new raw materials from which the mind manufactures its generalizations and judgments eagerly and efficiently.

These new materials may be presented either by the question method, the lecture method or the topic method; analytically, synthetically; inductively or deductively. However much the process of presentation may vary, the purpose is the same. In the primary grades especially, and even in the higher grades, the ordinary instruments of presentation are the eye and the ear. These, however, are only the external organs involved. There must also be an internal mental activity functioning in the presentation, reviving related ideas into activity; bringing them into consciousness to grasp and understand the new matter. Hence the great aim to be attained in the presentation, is the awakening and the directing of the learner's inner intellectual activity.

Here is a weak and failing point for many teachers. They talk rather than teach. So easy is it to talk about the lesson, and so difficult is it to teach it, to arouse and to direct this inner intellectual activity upon the matter at hand, that they often substitute talking for teaching and then wonder why their pupils make so little progress. While they talk perhaps learnedly about the subject, they are really only deluding themselves with the idea that they are teaching. The very indifference, listlessness and lack of interest and attention is proof positive of this delusion. It shows that their inner intellectual efforts are not responding to those of the teacher. Such work is wasteful and well-nigh worthless. The educative process is not a one-sided but a two-sided process, requiring the interested intellectual co-operation of two persons, teacher and learner. As such there must be the teacher's **external presentation** to which the **internal mental activity** of the learner responds.

Both are part and parcel of good teaching and the response is generally the result of the presentation, although not necessarily so, for the internal activity predominates allowing nothing to affect it until it has made itself receptive to whatever is presented. However, skilful external presentation will stimulate this inner activity. Here interest is an important factor. In fact it is the key which unlocks the doors and channels of thought. If the presentation is uninteresting the learner's minds go a wool-gathering, they flitter from one irrelevant thought to another, which does interest them.

From this it is clear that skilful, interesting presentation is a difficult task, possessing the following characteristics: It should be (1) **clear**, (2) **strong**, (3) **logical**, (4) **pointed**, (5) **systematic**, (6) **complete**. We may now well consider these characteristics separately.

That skilful presentation must be **clear** is evidenced by the experience that fog and haziness obscure vision, while clearness clarifies it and this is as true of mental as well as of physical things. What we wish to observe well we must see clearly. The pilot who wishes to make

(Continued on Page 256)

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GLEANINGS FROM THE PRESS.

The Christian Brothers are again in the lime light as a result of the devotion of their one-time pupil, the young, yet able Archbishop of New York. At his address, terminating the commencement exercises of Manhattan College in Carnegie Hall, His Grace declared it was his earnest desire that the Christian Brothers be given power to reassume the teaching of the classics, and to this end he would interpose his good offices in Rome. Beneficent results have been gleaned by the Christian Brothers as teachers of the classics for three members of Manhattan's alumni are now Archbishops—His Grace of New York, of Chicago, and of St. Paul.

This fact alone will doubtless have much weight when the question is considered by Rome.—Columbia.

What this country needs even more than libraries, humane societies, women's clubs or picture galleries, are practical, common sense cooking schools, where the wives of the present generation as well as the next can be taught to make the best possible use of food, and thus offset, to some extent at least, the high cost of living. The want is recognized and supplied by many of our Catholic academies for young ladies, who have regular departments wherein the principles of plain cooking and other domestic arts are inculcated. Every girl and woman should understand the dignity of household labor and the necessity of wholesome, well-cooked food, and be taught to do every detail of the work as perfectly as it can be done.—The Southern Messenger.

Up in the chilly regions of Nebraska the public school managers or woman-managers have decided that the religious habit of the Sisters who teach in Nebraska schools is depressing and has a tendency to reduce sales of girls' clothing at the local dry goods establishments which is a matter that should be corrected at once—in Nebraska. —Catholic Advance,

Our Holy Father asks us to pray that the Church may be blessed with more Catholic teachers. If we would keep pace with our needs and opportunities we must multiply our Catholic schools. We must have more religious engaged in the great work of teaching. Then let our prayers be a plea to the Sacred Heart not only to bless and encourage those who are engaged in this great work for His sake, but that He may multiply the number of those who are ready to follow the call to the high vocation of Catholic teacher.—Catholic Register.

Let us say to every boy and girl in these first days of the school year, that the one great worth-while thing at the start of your class work is to "try to understand." And let us say to the teacher that "during the first weeks make the lessons short, but see to it that every single pupil of the class understands fully every step taken, every sum figured, every big word spelled and every rule or process used." Don't have any memorizing during the first weeks. Reasoning,

explaining, finding out, detecting, unraveling, making clear, learning why, that is the thing.—(The Catholic Citizen.)

Fostering Vocations to Religious Life

One of the most important tasks of Catholic educators is the fostering in young souls of vocations to the priesthood and the religious life.

There are some 20,000 priests in this country and more than 60,000 religious. The next generation will need still many more, for the Church is steadily increasing its membership here, and the foreign missions are in a dreadful state of destitution. They have so far drawn their missionaries from Europe; but now, after this destructive war, the Church in Europe has not priests and religious enough to supply its own wants.

Whence are the many thousands of higher vocations to come? Chiefly from our Catholic schools. Undoubtedly the Lord is preparing such chosen souls among the young Catholics of the United States; for it is the chief part of the work of the Holy Ghost to sanctify the Church by providing it with needed ministers. He works through human agents, and intrusts this holy task to His priests and religious, who are the visible guardian angels of the young in particular.

This most important work is beset with many and great difficulties, and requires much zeal and prudent management. Certainly a vocation to a higher life of sanctity can come only from God; all we can do is to foster the workings of the Holy Spirit in those souls over which we exercise a salutary influence.

It Is Good for Children.

To work under kindly and intelligent direction, with their feet in the soil, their heads in the sunshine, and their lungs filled with good fresh air;

To work till they are tired and hungry, and can eat heartily and sleep soundly;

To work with Nature and become familiar with Nature's phenomena and laws as they can not from any set lessons in school;

To work at tasks that can not be finished in an hour, or a day, or a week, but which must continue through weeks and months and years, with a reward only for those who hold out faithfully to the end;

To form the habits of endurance to which such work must lead;

To work at something in which the relations of cause and effect are so evident as they are in the cultivation and growth of crops;

To work at problems the results of which are not wholly subjective, and in which their degree of success or failure is written more plainly and certainly than by per cent marks in the teachers' record books;

To know the mystic joy of work in co-operation with the illimitable and unchanging forces of Nature;

To come to learn the fundamental principle of morality that every person must contribute to his own support, and by labor of head or hand or heart pay in equal exchange at least for what he consumes.

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TEACHERS' CONFERENCE HOUR

Topics of Interest and Importance

Keep Your Mind Fresh. You cannot have a fresh, vigorous, alert mind unless you treat your mind right and give it a chance to expand.

If you keep it cooped up all the time in one small spot it will gradually become stale and uninterested. A mind that is not interested must become more or less inactive, and we all know that the mind is very much like the body—it needs exercise for growth.

Often when we feel dull and have no wish to exert either the mind or the body we are in need of nothing more serious than a walk up the street. Or a talk with a friend may give us new mental life. Even a page from a new book may help, though when the mind is very tired it usually needs contact with real life rather than with that which lies between the covers of a book.

There is nothing in the world so deadly as getting into a rut. We all do this now and then, and we always pay by doing work which is more or less mediocre, besides missing the real pleasure of effort.

Discipline in School and Class-Room. The need of Vocation is usually cast into the soul by the two afore-

said means: prayer and fervor in the teacher. But the germ is as delicate as it is precious. It must be carefully guarded against all influences from within and from without which might impede its growth. The Catholic school is the rich soil in which that germ will come to maturity; the religious teacher is the laborer to whom God has entrusted the task of sheltering it and providing for it an atmosphere favorable to its growth. This is why discipline in a school and class-room is an important element in the fostering of Vocations.

Discipline is rule, order and good behavior. Absence of discipline spells misrule, disorder and abuses of all sorts. When discipline reigns, souls are happy, active, and grow. If, on the contrary, chaos and anarchy are permitted to hold sway, souls suffer, and sin creeps in and works havoc. The choicest hearts will deteriorate under such a baneful condition. A school or Academy in which there is no discipline will be barren of Vocations.

The secret of discipline and order lies in a nice balance between the sterner and the sweeter virtues of religion, between firmness and harshness. Some one has cynically compared children to young cubs, which must be tamed. The whip alone will not achieve success, nor will the stick of candy or the pink doll. Where these fail, the firm and steady hand will succeed.

As a consequence, any religious teacher interested in the awakening of Vocations must cultivate the qualities which foster order and discipline. She must strive to be firm without being harsh. She must be loving, though not sentimental; kind but not weak.

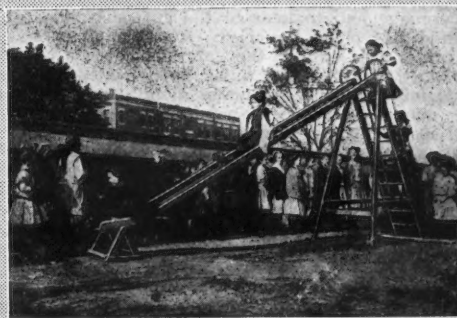
Above all else, she must be impartial. Children do not resent discipline, but they abhor injustice. With the astuteness of trained detectives, they soon find out the slightest deviation of this kind in their teacher. Once justice is wounded, the heart withdraws and never returns. Partiality blights the influence of the teacher and renders her powerless to do aught to foster Vocations.

Probably the most effective means of preserving order and discipline in school and class-room is to keep the minds of the pupils actively engaged. To this end, a well-prepared class, whose minutest details are skilfully planned, will do more to check mischief than the stiffest rod or the sharpest command. Likewise, when boys and girls are kept at work preparing studies under the direction of the teacher, their minds become so absorbed that little time is left for disorder and misbehavior. In this sense, studies safeguard morals. A keen and active mind is the most receptive soil for the seed of Vocation.

It is not to be imagined that the life of a good Christian must necessarily be a life of melancholy and gloominess; for he only resigns some pleasures to enjoy others infinitely greater.—Pascal.



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Cardinal Mercier.

Cardinal Mercier of Belgium, now visiting in the United States, was born at Braine l'Alleud, in the very center of Belgium. After his ordination he taught at the seminary at Malines for a few years and then was appointed to the chair of philosophy at Louvain university at the express wish of Pope Leo XIII. It was in that university that he spent the greater part of his career, entirely devoted to the study and teaching of philosophy.

He soon made Louvain famous by his school of modern scholastic philosophy. His numerous works have been translated into many languages and it is interesting to note that the Germans fully appreciated his works, one of his books even becoming a classic at the University of Halle.

On Feb. 7, 1906, he was raised to the Archiepiscopal See of Malines, and was created cardinal a few months later. A titular member of the Belgian academy long before becoming an archbishop, he has since the war been made a member of the Institute de France, the Royal Academies of Madrid and Turin, and many other learned societies. Several universities, among which are Oxford, Cambridge, Trinity (Dublin), Edinburgh and our own Princeton have offered him honorary degrees, and the Academy of Moral and Political Science of Paris awarded to him the Grand Prix Audifret—all this in recognition of his gallant stand through the war.

Several recreation centers have been opened in Paris in the more congested districts. Here five of the young women devote their time in furthering the playground activities as well as looking after the physical welfare of the little ones. It is an interesting sight to see these small French children put aside their usual games of warfare and capture for the less strenuous American ones. They are very eager to learn the new words of our language and to hear of the customs and stories of the children over in America. At Billancourt, an industrial center just outside the gates of Paris, a community house, La Maison Marie Louise, has recently been opened. In this locality there are many munition and motor factories where thousands of young women are employed. A noticeable decrease in wages since the signing of the armistice has changed considerably the status of these workers and has had no small share in causing the deep unrest prevailing at the present time. La Maison Marie Louise is designed to act as a constructive social force in the community and to meliorate, as far as possible, conditions relevant to the lives of these young women. There is a great eagerness on their part to familiarize themselves with the English language and to acquaint themselves with American ideas and methods. Every day hundreds of these girls come from the various factories to the Club Canteen where a palatable luncheon is served at cost price. All during the day and evening the club rooms are open where recreational, educational, and social opportunities are provided. The picturesque garden with its graceful arbors, rose bordered walks and attractive summer houses furnishes a real enjoyment. Tennis, basket ball, croquet and other American games form a great source of amusement. The interior of the house is admirably arranged for use as a community center. A spacious lounging room, a large reading and writing room, several class rooms, an attractive music hall, and an inviting canteen are open always for the use of the young women. Several hours a day are spent in welfare work with the children of the neighborhood who come regularly for recreational and kindergarten work.—(News Letter, National Catholic War Council.)

Nations as well as individuals, said Pope Leo XIII, must turn for wisdom, for consolation, for guidance to Jesus Christ, the Light of the World. Jesus Christ and His teachings will save us from anarchy and lawlessness.

AMERICANIZATION AND CATHOLIC ELEMENTARY SCHOOLS.

(Continued from Page 222)

gram a place of prime importance. When war times arrived, our schools reflected their efficient patriotic training by the numbers who enlisted as soldiers, sailors or marines. Every drive of the Government for funds has had the influence of our Catholic schools behind it. Well may we enter into rejoicing over the practical working of our course in patriotism.

Yet, among Catholic educators as among the others, there is a pronounced conviction that much more must be done in our elementary schools to further the cause of bringing the American people into a deeper unity. The world war has emphasized this fact. Immediately patriotic educators have sprung to the front in advocacy of three distinct lines. The classroom should be in charge of a teacher already a citizen or else on the way to acquisition of that high honor. History and civics should be studied under the old idea of developing a burning love and admiration for America. The question, of what language should be employed as the vehicle for our grade teaching, has been definitely decided in favor of English, the tongue of the land. Many states had already this provision enacted into law before Germany led us into the late struggle. Now this law has a reach over the whole country and has back of it the full weight of public sanction. The change has always had the approval of the Catholic hierarchy. The writer once heard a prominent ecclesiastic inform a State Department of Education official that the Catholic bishops of the county have ever done their part to have English become the language of the classroom in our Catholic schools. It is well to raise the point that it would be good to examine the question of demanding the teaching of religion in the language of the parents in what are called the national schools. Priests whose Americanism is above reproach have insisted on the necessity of this procedure. It would strike the writer as meeting the situation to the full, if religion, in all such schools, were taught both in English and the tongue of the parents. All secular subjects in our schools should throughout the width and length of the country be taught in English and in English only.

From a consideration of these three principles of Americanization, let us pass on to some concrete suggestions. They have been collected as the result of questionnaire sent around to some dozen experienced teachers holding prominent places in the Catholic schools of Brooklyn. They also reflect the experience of the writer. The atmosphere of our Catholic schools should be intensely American. Some hold that even the architecture of our buildings may, with profit, betray an American air. The beauty of the Colonial mansions could easily be carried over into the plans of our modern schoolhouses. No Catholic school, barring rainy days, should be in session without having the American flag flying from the school flagstaff. This applies to even the poorest sections. The local branches of the Grand Army of the Republic have at all times shown themselves delighted with the opportunity of presenting an American flag to Catholic schools. The flag should be lowered with the ending of the school day. After the morning prayer the salute the flag should daily be given and a few stanzas of the "Star Spangled Banner" sung. One interesting principal has introduced the practice of closing the school week by assembling the children outside the school, indulging in a joint salute to the flag, singing the national anthem, and in the presence of the youngsters, taking down the colors. The device is not without splendid points to its credit. The walls of our schools, instead of being over-decorated with various calendars, or left very bare, should hold the pictures of national figures like the ruling President, the Governor of the State, the Mayor of the City, the heroes of past wars and the great American writers and inventors. The eye is a handy entrance to the mind and heart. In the history lessons of the grade it might be possible to correlate a study of these pictures with the matter of the instruction.

School management has likewise a golden chance to instill Americanism into our Catholic children. It must not be overlooked for a moment that love of America like love for the Catholic faith depends in a great measure for its warmth on development. There is a broad

tendency among many Catholic educators to reckon our holidays along narrow lines. Just because our religion furnishes the children with a few days away from their work, it is felt in some quarters useful to make up for this time by calling school sessions on legal holidays. The vision of such organizers is sadly deficient. One school, whose Americanism is unquestionable, so forgot the prudence of the situation in the midst of the late war, as to plan the holding of school on such days as Washington's birthday and Decoration Day. Legal holidays should be observed and also prepared for by the children. Each classroom should hold a patriotic exercise during the last period of the eve of such a holiday. General assemblies of this character would be better. Prize essays on the subject of the holiday may be read, a stirring address may come from a pupil or better, from the teacher, even though he be the wearer of a religious garb. The virtue of humility has been strained in some sections, to the harm of winning people to the faith and to admiration for Catholic education. Whenever a drive for Government funds is inaugurated the Catholic schools should step, unbidden, to the fore and plunge with all might and main, into the work. When the public good so demands, the use of our buildings should be placed at the disposal of the city, state or nation. Our attitude to the state system of education should be broad. While we are committed to religious education it is well to remember that others are content with a secular education re-enforced by Sunday School or home teaching of religion. We are doing much harm to Catholic education when we pursue a policy of unwarranted criticism of any system of education, other than our own. The same logic applies in the matter of our schools co-operating with the public authorities in movements making for health, fire prevention or the enforcement of the compulsory education provisions. It would be eminently fitting that at our exercises closing the year's work, public officials should be invited to attend and even to make a short address. No school entertainment should be presented without a rich flavor of patriotism about it. Patriotic songs should be taught to the children. The use of the press should be invoked to spread before the attention of the reading public the work done by our children in education and in patriotism. The value of the press agent has not been appreciated to the full by Catholic schoolmen. It will crown our school management with glory when the standard of our religious and lay teachers is raised even higher than it is today.

The course of study under which our schools are working should be thoroughly American. American history and civics should be accorded no mean place. Current events in which the United States takes part should be studied with care. Special attention may with result be given to American prestige in the field of inventions. Problems now awaiting public solution, such as the interests of the farmer and laborer, the conservation of natural resources and food, the safeguarding of public health, could be made fit in with the studies of the children. We have as educators neglected to an extent the phase of English known as supplementary reading. A large field lies before us. Works breathing patriotism have come from pens such as those of Washington, Franklin, Lincoln, Webster and President Wilson. No one will deny that English in its purest dress, can therein be obtained along with an intense appreciation of American institutions. The device known as debates is easily invested with real interest if public questions form the material for them. The examinations held at the close of the term do not lack worth if they are framed along patriotic lines. The mind runs wild with suggestions in these various portions of our education work in behalf of patriotism.

In this summary manner the problem of Americanization in our Catholic lower schools has been discussed. The attentive auditor must find other and perhaps better suggestions springing to his mind. For fear that we have appeared to close our eyes to the Catholic side of our instruction it will profit to surround with emphasis, certain features of the problem. We are on firm ground in remembering that our God comes before our country, that we are never so to dedicate ourselves to our native land as to forget the higher service we owe our Maker and His church. Recently Pope Benedict XV wrote, in encouragement of Catholic education, from the standpoint of its religious side. No scheme that aims to overdo patriotism

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can attract Catholic sanction. We are without sympathy for a theory of education which cries down the good of other nations or that would divorce religion from weekday education. A Western public official demeaned his office recently, by stating in the legislative halls of his state, that Americanization means the closing of all schools except the public schools. This denial of freedom of education and questioning of the right of parental authority in the rearing of the offspring, must be met with argument and logical opposition, and, if needs be, by strenuous and concerted protest. Nor should we sit back and allow all the patriotic movements in education to come from other quarters than the Catholic schools. We owe it to the huge system of Catholic education to initiate some of the sanest devices that will make for a united people. Just as through our education we serve our God and conscience through habituating the pupils to loyalty to the Church, so we should be about the business of using our schools to the utmost to preserve our country's institutions. We believe, as Catholics, that with all its faults America stands forth as the best nation under the heavens. We heartily make our own the views expressed in a Brooklyn address, by the Rev. R. Tierney, S. J., that "too long have Catholics lived in isolation, allowing others to think and act for them. It is high time indeed that Catholics felt the pulse of life that beats in the real statesman as distinct from the mere politician. Duty demands that Catholics add their power of intellect and will to the similar power of other citizens anxious to help the commonwealth. We are not aliens in this land, not aliens by birth or principle." Penetrated with true love for American freedom, depending for success on American freedom, determined to do and die in behalf of this same freedom, our Catholic elementary schools will continue the nobility of their past by going about the task of working with other schools in molding sane and loyal Americans out of the million and a half boys and girls that enter their classrooms. Our past record has shed lustre on our patriotism, the fresh impetus to the development of a sound citizenship, which has been born of the Word War, will come to us and serve in our midst to render the boys and girls of our schools even more devoted to the land and its institutions, than they have been in the years which have gone into history.

"Never was there greater need for educated 'Christian men than at the present hour. The nations are grappling with the problems of reconstruction. The task is an appalling one. For years it will demand the best thought and effort of the world. Society is seething with unrest and anarchy. Radicalism in a hundred different forms threatens the very foundations of a civilization built up through the centuries on Christian principles. The call of duty is unmistakable and it is imperative. The Church of Christ, whose mission is to teach all nations, must guide the erring human mind in the crisis through which the world is passing. This is an hour of danger for the Church, but it is also an hour of opportunity equal to any in her history. Especially is this true of the Church in the United States. To fulfill her God-appointed task the Church must have not only a clergy actuated by Christlike zeal and alive to the needs of these momentous times, but likewise an army of aggressive, educated laymen thoroughly grounded on the principles of Catholic truth.

"Each priest, each parish, and each individual member of the laity, should deem it a duty and an honor to be enlisted in a work so full of possibilities of good for Church and country and for the world at large. It is chiefly through our college that the Church in this archdiocese shall be able to influence the thought and the ideals of our day. It is by uplifting our college that we shall most effectually do our share to combat the evils that threaten society. In the past our people have been wanting in zeal for higher education. The result is that in private and in public life today we have not our quota of sturdy, well-trained minds to offset the forces of unbelief and lawlessness. This condition must be remedied. We must make ourselves worthy representatives of that truth which alone can save society now and for eternity."

—Most Rev. J. J. Keane, Dubuque.

Many Complimentary Letters Highly Prized.

It is with much appreciation that The Journal constantly receives letters of commendation from its readers.

PRESENTATION, THE SECOND FORMAL STEP OF THE RECITATION.

(Continued from Page 251)

a landing safely must have a clear view of it. As Hamilton very aptly illustrates: "The camera that would record faithfully, print sharply and reproduce accurately, must see clearly. So the mind that would receive readily, retain permanently and express correctly must see clearly." Efficient presentation brings the truth to be seen with the mind's eye out of the confusing fog into clear open view.

Presentation should be **strong** because strength makes for retention. Whatever is forcibly presented to the mind impresses it most effectively and permanently. Just as a few forcible shots fired into a formidable fort will accomplish what thousands of weak shots could never accomplish, so also a few thoughts forcibly presented to the mind will make an indelible impression upon it. To be strong the presentation should be (1) clear, (2) earnest, (3) repetitious.

To present a subject clearly the teacher must first of all perceive the subject clearly himself. Certainly he can no more present clearly to others what he does not see clearly himself than an artist can put on canvas what is not embodied or portrayed clearly in his own mind. Like the artist the teacher must not only have the matter but also necessary tools, and ability, skill and precision in using them. These tools are thought and speech. To be effective thought procedure must be **direct, distinct, adequate and logical**; the language must be **simple, direct, precise and intelligible** to the learner.

To be **strong** the presentation must be earnest because nothing impresses one so forcibly as earnestness. What comes from the heart goes to the heart vigorously and forcefully. "Earnestness and simplicity carry all before them" in the classroom as well as in the pulpit, before the bar, or in the forum. The teacher must have heart power as well as head power. His sincerity and conviction must accompany his skill.

To be **strong** the presentation must be repetitious because clearness and earnestness are not sufficient to make a presented thought indelible. The thought must be repeated. Just as a drop of water falling upon a rock has little or no effect upon it, but dropping repeatedly wears it away, so also a thought repeatedly brought to mind leaves a lasting impression upon it. The number of repetitions necessary to make presentation strong varies with the learner's attention, the quality of his intellect and the nature of the subject-matter.

We can not force the mind to receive truths, neither can we put them into it through a surgical operation. The mind must seek and grasp for what it craves and the quantity and quality of attention indicate the zeal with which it strives to grasp and know the fact presented. Consequently a few repetitions upon the actively attentive, impressionable mind are far more effective than scores of them upon the inattentive or only passively attentive one. The maxim, "Strike while the iron is hot," becomes, "Repeat while the mind is alert." The number of the repetitions vary with the quality of the minds, because some minds are dull, slow and shortsighted. They receive, comprehend and recall slowly and therefore require more time, more repetition to grasp what is presented than others which perceive quickly, keenly and deeply whatever is presented.

That the number of repetitions should vary with the nature of the subject presented is due to the fact that some subjects are harder than others and especially for some pupils. All are not endowed with the same talents. Difficult matter must be presented and taught oftener than that which is easily comprehended. The pupils' failure in recitation or in examination may be due not so much to the fact that the presentation was not clear, but to the more cogent fact that it was not repeated enough for the pupils' mental grasp and comprehension. For instance, one presentation of the analytic reasoning or process involved in the extraction of square and cube roots will scarcely fix that process. As a rule these subjects must be presented two or three times to even bright classes and more often to slow, dull ones.

The characteristics then of a strong presentation are clearness, earnestness and repetition. No one or even two of these will make the presentation strong enough to be amply effective, but no normal mind can ignore or resist the presence and co-operation of all of them.

HEALTH HINTS.

State Legislation for Physical Education.

Within the past three years, eight States have enacted laws providing for State-wide physical education, namely, Illinois in 1915; New York in 1916; New Jersey, Nevada, Rhode Island, and California in 1917; Delaware and Maryland in 1918. In six other States, Massachusetts, Connecticut, Pennsylvania, Nebraska, Ohio and Colorado, legislative attention has been given to this matter, but no legislation has yet been enacted. In New Jersey and Massachusetts special commissions made exhaustive investigations and reports as the basis for legislative action. Though this legislation in all but two states was enacted prior to the current year, it did not become effective until this year, except in New York and Illinois. In New York, however, the law was amended in 1918 so that the law in final form will not be in full effect until 1918-19.

Physical training, systematically taught this year for the first time in many school, will be more effective next year. It has already enlivened the schools.

Physical Education in the Preparation of Teachers.

Effective physical education of the children of the elementary schools will always be conditioned largely upon the regular class-room teachers. Obviously physical education must have a large place in the preparation of teachers if they are to play well their part in the conservation of the physical resources of childhood. It must be recognized that this part of the preparation of teachers is fundamental and vital, not an accessory to the formularies of mental training and discipline.

In all foreign countries the medical supervision of schools has suffered during the war. School medical officers, like all other members of the medical profession, have been called to military service. In our own country the same condition prevails, though to a less degree.

A minimum of one hour a day of enlivening and joy-producing exercise has been suggested. This serves a double purpose; to conserve and develop the health of the students and to produce the raw material of personal experience without which it is hopeless to undertake to train teachers to teach.

Complementary to this at least one hour (period) per day should be given to instruction in the principles and practice of physical education. Not to enter deeply into details, under "principles" must be included the basic sciences anatomy, physiology, and hygiene—general, individual, and group; and the values of physical education—educational, social, civic, and economic.

Under "practice," must be included certainly practice in hygienic inspection of school plant; in co-operation with medical inspectors and nurses; in conduct of posture examinations and tests; in direction of drills, gymnastics, and games, community recreation projects; and in teaching habits and ideals of health.

"First and foremost in every school system we must henceforth consider health."

"What shall it profit a child if he gain the whole world of knowledge and lose his own health, or what shall he give in exchange for health?"

The laws of sanitation are the laws of nature. The aim of all public health work is to prevent disease.

"It is a more blessed mission to prevent than to cure."

Most persons have only themselves to blame for getting sick. The most deplorable causes of illness are ignorance, carelessness and accidents.—Dr. F. A. Kraft.

The Six Doors of Child Health.

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4. Teachers trained in Normal Schools to teach health habits.
5. Every child's weight record sent home on the monthly report card.
6. A thorough physical examination, with the clothing removed to the waist, at least twice a year for all school children.

—United States Bureau of Education.

TRAINING CATHOLIC WRITERS.

Rev. Edward F. Garesché, S.J.

Writing for Fun.

There is one circumstance in the usual method of teaching English which more perhaps than others hinders the spontaneous development of authors from the good material which we have in such abundance in our class rooms. It is the making of writing such a solemn matter and putting so little pleasure and spontaneous fun into the business of composition. Grammar with its suffocating net work of rules, the bludgeon of syntax and the tortures of etymology has effectively killed the dead languages and made it almost impossible for the average half-grown student to learn to speak them, whereas little Greek and Roman boys and girls babbled the classic tongues at the tender age of six or seven better than grave professors nowadays can speak them at sixty or seventy. So too, the modern machinery of exercises, parsing, analysis and all that paraphernalia of the class-room tends to discourage the poor student from original adventures in authorship and kills that joy of personal expression which is the incentive to write. It is necessary of course to introduce into the class in English some method and system but everlasting vigilance should be exercised lest this method should degenerate into a mere formal proceeding which kills the joy of English and takes the fun from composition.

Everyone of us is born with an instinct for self-expression. How we love to talk, and what a penance it is to keep silent! We wish to give forth our opinions, to tell of interesting things that we have heard and seen, to ask questions, to exchange news. What we say is tinged with a certain color of our personality and we are interested in the sound of our own voices and find a pleasure in expressing our thoughts. Consider the robe of speech that clothes the world. From New York to Madagascar and from Paris to Timbuctoo some thousand million mortals are keeping up a buzz of conversation in a thousand tongues. One wonders sometimes what the crowds find to speak of. What subjects are sufficient to supply that interminable flow of multitudinous speech? Yet who was ever silent for want of a subject? Mankind goes talking on throughout the ages. It is enough reason to speak that one has a voice. Given this door into the outer world the thoughts themselves, the feelings of the heart, one's opinions and experiences, all that the memory and the intelligence, the imagination and the fancy have stirred up within us will come dancing out to sun themselves in the light of conversation. Self-expression is an instinct and a need of our human nature.

Now writing differs from speech only in that it is the expression of our thoughts, feelings, opinions, experiences, memories, imaginations, not uttered lightly in a spoken word but set down with more precision and more care in written words which remain and may be read by an indefinite audience. It is therefore in itself a finer and more satisfying form of self-expression than talking. If we like to talk and find a gratification in communicating to others in speech our thoughts and impressions, it is still more grateful to us if we have the talent for writing to convey to others our finer thoughts and the more mature expression of ourselves by the medium of the written word. It is true that more labor is attached to this latter form of self-expression. It is easy to talk but much more difficult to write. Yet if a pupil has a talent for self-expression in written words, the fun of writing and the pleasure of self-expression, if only one can be got to realize it, will overbalance and compensate for the labor and difficulty of writing. We should therefore make composition as much fun as we can and try to induce the pupil to take as much pleasure as he or she can derive from the practice of writing. If we can once get a student to make a recreation of authorship and to find a personal delight in practicing self-expression in writing, then we



REV. EDWARD F. GARESCHÉ, S.J.

may make sure that we have added an aspiring author to the ranks of Catholic writers or at least (for alas! there is a difference) of writers who are Catholics.

It is odd how seldom this point is stressed in rhetorics and manuals of composition and how infrequently it seems to come home even to the most zealous and alert of teachers of literature that it is by teaching the pupil to make a recreation of authorship and by showing them the fun of writing that one best induces them to persevere after the first steps along the path to successful self-expression are made at school. It seems to be taken for granted somehow that a pupil will patiently bear the drudgery of exercises and the repression of criticism and correction and after being inclined by these solemn processes of "teaching English" rather to detest pen and ink and paper for their connotations of unrewarded slaving, will cheerfully take them up again when school is over and keep on writing, as they have been dryly told to do.

What, in fact, is the effect of this making of the writing of English all work and no play? The effect is, except in some rare instances, to take the interest and pleasure out of writing and to make it seem a heartless sort of drudgery which one must get through somehow to pass the examinations. Even those who under better circumstances would have a natural inclination to write, seeing no pleasure in the thing and no hope that they will profit from it thereafter, drop the notion of becoming authors and give up any aspiration to write for themselves.

It is all the more necessary just now to make our Catholic students see the fun of writing because Catholic literature does not alas! offer those solid temporal rewards which would recommend it as a professional career. Catholic writers are sadly underpaid when they write for Catholic audiences and so a great deal of the writing that is to be done on Catholic lines for some time to come must be a labor of love. Those who are engaged therefore in writing Catholic essays, Catholic stories and poems must be content for their reward with the joy of the work itself and with the good they are doing rather than with any great return in goods or gold. All the more reason, if we are to have Catholic writers enough, to bring out in clear and attractive colors to the pupils in our Catholic schools the intrinsic attractiveness of the work and to make them love writing for its own sake and find a recreation and pleasure in it which will make the occupation of their leisure hours.

How is this to be done, this excellent thing of making writing attractive in itself and a recreation for leisure hours? First of all, let us suggest the prime essential for making writing attractive and delightful to the student is the attitude of the teacher, the teacher's contagious enthusiasm for writing and the love of the craft for its own sake which will be communicated to the pupil and set him longing to become proficient in so excellent a pursuit as authorship. If the teacher attacks the daily task of English in a formal heartless way, without spontaneity or fervor, what wonder that the pupil finds it heartless too? If the teacher regards the English hour as a desert to be mapped off into arid wastes of grammar, assignment of a theme, correction of the preceding theme, parsing and analysis and the anatomization of certain dessicated passages clipped from their context and rendered utterly lifeless by long dissection and dry disquisition, what wonder that the pupil takes the same hopeless view, and only wishes that the dreary time may pass and that enough parsing and analysis and erudition may somehow stick in his bewildered or wearied brain to enable him to pass the examinations?

But if the teacher looks on literature as a transcript of life, the book of human nature, and an epitome of mankind which is the most interesting thing in the world, then the pupil will catch the contagion of interest and begin to see, through the windows of poetry and prose, the wonderful interesting various world, interpreted and made more real by the enchanting words of some great author than it is in itself to the half-opened eyes of an untrained observer. Like those magic mirrors of fairyland, literature can display to us the past and the present and even something of the future, for human nature is to remain the same. In its limpid glass are displayed lands near and far and the manifold multitudes of the earth. Once the teacher's self is stirred and fired with enthusiasm for this magical mirror of words, the pupil's heart will likewise begin to beat in unison and the pupil's mind

will grow more eager to understand and appreciate those marvelous volumes which have the lovely earth shut in their narrow page.

If, besides, the teacher has a sincere and thrilling enthusiasm for the great art of self-expression through the written word, and is vastly anxious that every pupil may nurse and fan that tiny spark of personal thought and feeling, that capacity for individual expression, which is in the heart of every child, and if this enthusiasm is conveyed to the pupils in an attractive and appealing way, then they will find fun in writing and joy in literature and their talents for this most humane art will bud and blossom in the sunshine of pleasantness and encouragement as they could never do in the gloomy and somber shades of parsing, analysis, erudition, sentence structure, and all that shivery array of rhetorical paraphernalia.

The system of periodical examinations, that necessary evil of our present method of education, is responsible for a vast deal of dwarfing and ignorance. The unhappy circumstance that there must be so much matter cut and dried and ready in little gobbets for questions and answers at the end of the year, throws a premonitory shadow over the whole course of studies, and distracts the wretched teacher from the real business of education, which is of course the giving of living and vital information and the harmonious training of all the faculties so that they may go on and develop throughout the rest of life. If the English class could be freed of this incubus of formalism, this continual necessity of rules and stereotyped exercises, it would be much more fun both to the teacher and the pupils. Imagine how pleasant it would be to make English class one long revel in the best of literature which is suited to the comprehension of the class, with little interludes of entertaining and joyous efforts on the part of the pupils to express themselves and tell of their little world of thought imaginations and experiences just as the genial author whom they are reading together has told of his own.

The nearer the class does approach to this ideal of joyous interest and spontaneous enthusiasm the more effective it is likely to be in training Catholic writers. The more formal, depressing and monotonous it becomes, the more the class in English is likely to discourage any personal adventuring on the sunny seas of pleasant literature. We do not mean of course to disparage the usefulness of method and system in teaching, even English. But extreme care should be taken not to kill the joy of reading and writing by making English mean to the pupil a somber drudgery and little more. Some rare spirits under such a regime will react and seek their real joy in reading and writing quite apart from the class room. They will make their own world of books and live therein. But the vast majority, having been taught by most painful and monotonous experience that English means drudgery and dryness will grow to dislike the classics which they have never been got to understand and to detest pen and ink and paper, the dreary instruments of weary exercises. And when they have seen the last of English examinations they would as soon think of reading true literature or of writing for fun, as they would of making a pastime of spelling or arithmetic.

The joy of art is its chief reward and most of those who write, Catholic writers at least, do so for the love of the cause and the joy of the work. The boy or girl with talent for writing whom we have got to look on literature as the pleasantest of pursuits and on writing for publication as the greatest and most joyous of games is likely to keep on reading and writing through thick and thin until in God's good time we shall have another Catholic author to be proud of. Let us teach them then to write for the fun of the thing and make English class the pleasantest of the classes!

"I venture to remind all who claim to be followers of Jesus Christ," says Father Vaughan, S. J., "to bear in mind that, among a practical people which tests the worth of a religion by its action on daily life, they will do far more for the regeneration and reformation of society by living the life of the Gospel than by distributing copies of it."

"To be busy about the things of God is a wonderful heart tonic," says Garola Milanis, O. S. D., a noted teacher and author.

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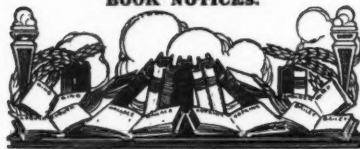
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BOOK NOTICES.



The Teaching of Shorthand in Intermediate or Junior High Schools. A Series of Lessons for Teachers of the Isaac Pitman Shorthand. By W. L. Mason. Part I. Paper covers, 50 pages. Price, 35 cents. Isaac Pitman & Sons, New York.

The object of this work, as stated in the "Foreword," is to present the principles of phonography as found in the "Course in Isaac Pitman Shorthand," in the form of lessons, such as would be given to pupils of secondary grade in intermediate schools, business colleges and high schools. The material employed was taken directly from notes made by the author in connection with his daily work in the class room. The manual is practical in every respect, and may be commended without reserve.

The Grafonola in the Class Room. New Graded Catalogue of Educational Records. Paper; 176 pages; illustrated. Columbia Graphophone Company, New York.

In a recent official report, Dr. Claxton, United States Commissioner of Education, made this impressive declaration: "Sooner or later we shall not only recognize the cultural value of music; we shall also begin to understand that after the beginning of reading, writing, arithmetic and geometry music has greater practical value than any other subject taught." Time was when there were practical limitations which do not now exist to the provision of good music for the development of aesthetic appreciation among school children. The progress of invention has wrought a revolution. Today the grafonola makes it possible for the children of schools in remote districts as well as in the large cities to listen to the best music in the world, securing opportunities of training in musical taste once restricted to a favored few. Employed by the up-to-date teacher, music may be made to enrich school life, adding immensely to the attractiveness of the class room and relieving the monotony of more formal studies. Classes in typewriting and penmanship have been vitalized by the use of the grafonola. Its employment in physical training is obviously advantageous. Teachers of geography and history find it possible to heighten the interest of lessons in those subjects by introducing folk songs and other melodies characteristic of countries or periods under discussion in the class room. It is asserted that the Grafonola and Columbia records must be considered as a necessary part of the equipment of every school, public or private—rural, grade, high, normal, commercial, military and college. The value of this pamphlet will be appreciated by every teacher who sees it, and every one interested in the progress of modern education is advised to send for a copy.

Greek Speaks for Itself. By Francis P. Donnelly, S. J. Holy Cross College, Worcester, Mass.

This eight-page leaflet, written with the evident purpose of demonstrating the large dependence of the English language on Greek roots, is ingenious, scholarly and interesting. All the words which it contains, with the exception of the article, the pronouns, prepositions and conjunctions, and a very few others, are of Greek origin. Yet it draws only lightly upon the technical vocabulary of the modern sciences, which is almost wholly Greek. Here is an extract that will be appreciated by students of etymology: "The school is mine, with its desks, its programs and schedules, and the scholars, from their alphabet to their diploma, their arithmetic and geometry, their gymnasiums and athletics, and the school diamond and amphitheater. Pause before you ostracize me from my schools. Would you be an essayist, sketching graphic stories or typical characters; an historian, cataloging the treasures of archives and chronicling epochs of catastrophes and calm; or a philosopher, systematizing theories of Stoics, Hedonists, Peripatetics and Scholastics; or a poet, composing idylls and madrigals, lyrics and odes with strophes and epics with episodes, you are mine. Without me you have not talents or ideas or paper or ink. Mine are your grammar and syntax, your syllables, your paragraphs, with their commas and colons and parentheses, your lexicons and encyclopedias and card-catalogues, your topics and themes for ecstatic rhapsodies or for austere logic, your fantastic paradoxes and your idiotic theories. * * * Pause before you ostracize me from my schools; but if you are to be characterized as adamant let the poets echo a threnody about my coffin; * * * let there be in my cemetery a mausoleum with a monolith, and on it my epitaph: 'The Lexicons of Europe Are the Trophies of Greece.'"

The American Creed and Its Meaning. By Matthew Page Andrews, Author of "History of the United States," "A Heritage of Freedom," etc. Cloth, 88 pages; illustrated. Price, 50 cents. Doubleday, Page & Company, New York.

This compact and attractive little book contains the authorized version of the statement of American political principles by William Tyler Page, which received the prize of one thousand dollars offered on behalf of the City of Baltimore in March, 1917. The award followed a nation-wide competition in which thousands of manuscripts were submitted. Mr. Page's "Creed" was adjudged "the briefest possible summary of political faith founded upon the fundamental things most distinctive in American history and tradition." It is formulated in ninety-nine words, and accompanied in this little book by a brief recital of the doctrinal authorities upon which it is based and a chapter of "Doctrinal Reprints" from the Declaration of Independence, the Federal Constitution, United States Supreme Court Reports, the Oath of Allegiance, and the writings of John

Hancock, George Washington, James Madison, Daniel Webster and Abraham Lincoln, followed by the text of the War Department circular on "Flag Etiquette" and the words of Francis Scott Key's "Star Spangled Banner." The illustrations include full page portraits of Washington, Hancock, Jefferson, Madison, Webster and Lincoln, as well as photo-engravings of the great seal of the United States and the Capitol at Washington.

Graded Sentences for Analysis, Selected from the Best Literature, and Systematically Graded for Class Use. By Mary B. Rossman and Mary W. Mills. Cloth, 77 pages. Price, 40 cents. (Class supplies, 32 cents.) Lloyd Adams Noble, publisher, New York City.

The twelve hundred sentences for use in analysis and diagramming presented in this handy little volume are arranged in definite logical, grammatical sequence. Section One, for instance, contains 193 sentences, in the following order: "Subject; verb; direct modifiers. Verb-phrases; indirect modifiers. Prepositional phrases. Review." There are seven sections. The book can be used in connection with any standard grammar. It will be welcomed by teachers and students.

Friends That Are Gone. Song for Medium Voice. By Andrew Green. Sheet Music. Price \$.... St. Benedict's College, Atchison, Kansas.

Mr. Green is no tyro in the field of lyrical composition, being the author of a number of popular songs, and also of a school operetta. In the present piece, a lament for dear ones passed away, the words are simple and sympathetic, while the air is appropriate and free from technical difficulties.

Australian Catholic Directory for 1919, Containing the Ordo Divini Officii, the Fullest Ecclesiastical Information, and an Alphabetical List of the Clergy of Australasia. Morocco; pages, lxxxiv., 292. Published at St. Mary's Cathedral, Sydney, Australia.

This work has the approval of the archbishops and bishops of Australasia, and the reports contained in it are official, having been supplied by the Prelates themselves. It is interesting to note that the Catholic population of Australasia exceeds one million souls, of whom 933,765 inhabit the continent of Australia. There are 2,138 churches; 1,049 secular and 392 regular priests; 649 religious brothers and 7,708 nuns. The children in Catholic schools number 172,258. Australasia has four ecclesiastical seminaries, 44 boys' colleges, 215 boarding schools for girls, 216 superior day schools, and 1,032 primary schools. The charitable institutions maintained by the Catholics of Australasia number 121.

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Primary Seat Work, Sense Training and Games. By Laura Rountree Smith. Illustrated by Mae Herrick Scannell. Cloth, 154 pages. Price 60 cents. Beckley-Cady Company, Chicago.

When it is well planned, the work in primary schools that trains children to use their hands provides instruction without the drudgery of conscious study, and contributes resources of improving amusement available outside of school hours. It emancipates little pupils from thrall-dom to their books and helps to solve the problem of indoor entertainment and occupation for rainy days. This is the underlying idea of Miss Smith's little volume, which goes minutely into detail, and, while providing variety, never ignores the necessity of keeping work for young children within the limitations of their average mental grasp. The exercises begin with stick-laying, peg work, arrangement of wooden lentils and seeds, paper-folding, cutting and construction, forming designs with cardboard tablets and parquetry blocks, clay and sand modeling, color exercises and sewing. The latter half of the little volume takes up phonics and spelling, number work, writing and drawing, and games. This book appears to be thoroughly practical and contains a great deal within a small compass.

Housewifery, a Manual and Text-Book of Practical Housekeeping. By Lydia Ray Balderston, A. M. Cloth, 353 pages, with 176 illustrations. Price, \$2. J. B. Lippincott Company, Philadelphia.

Housekeeping need not be drudgery. It may be lifted to the rank of a science or an art. Social changes affecting the home are making a readjustment of household methods imperatively necessary. Here are practical directions by means of which this improvement may be brought about. The twelve chapter-headings give an idea of the scope of the book. They are: Housewifery as a Business; Plumbing; Heating and Lighting; Equipment and Labor-Saving Appliances; Household Supplies; Household Furnishings; Storage; Cleaning and Care of Rooms, Beds, Bath-room, Kitchen, Metals; Cleaning and Renovating; Disinfectants and Fumigants; Household Pests; Suggestions for Teachers. The book is well conceived, and its execution is admirable.

Where and How to Sell Manuscripts; a Directory for Writers. Compiled by William B. McCourtie. Cloth, pages, 457. Price, \$2.50. The Home Correspondence School, Springfield, Mass.

A list of more than five thousand publishers and others in the United States who purchase literary output of various descriptions, with particular attention to the specialties of each and their respective modes of payment will be hailed by young authors as a desideratum. The plan which the compiler proposed to himself appears to have been very thoroughly carried out, and the work is likely to be reissued from time to time as the information it contains requires revision.

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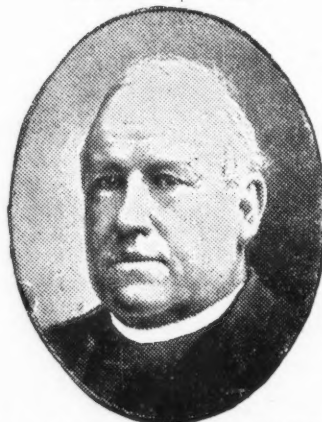
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Teacher—It is a well-known phenomenon that heat expands and cold contracts. Give me an instance.

Pupil—Please, Miss, the holidays. In summer they last six weeks ;in winter only two.

Professor—A fool can ask more questions than a wise man can answer.

Student—No wonder so many of us get plucked in our examinations.

When water becomes ice," asked the teacher, "what is the great change that takes place?"

"The greatest change ,ma'am," said the little boy, "is the change in price."

Teacher—With steak at 45 cents a pound, what would four pounds and a half come to?

Johnny—They wouldn't come to our house.

Teacher—Freddy, you must not laugh out loud like that in the schoolroom.

Freddy—I didn't mean to do it, I was smiling, when all of a sudden the smile busted.

A Ready Answer Not Anticipated.

A professor at Princeton is a foe to the purist and pedant. He who insists on saying "tomorrow will be Tuesday," gets no encouragement from this scholar.

On one occasion, while on vacation, the professor gazed out across the lake one gray and sultry afternoon and remarked:

"It looks like rain."

A purist was rocking in a chair near by.

"What looks like rain, professor?" he chuckled. "I've got you there! What looks like rain?"

"Water," answered the professor coldly.

Uncle John Told Her.

Little Dot—I know something my teacher doesn't know.

Mamma—Indeed! What is that?

"I know when the world is coming to an end and she doesn't. I asked her and she said she didn't know."

"O, well, who told you?"

"Uncle John. He said the world would come to an end when children stopped asking questions that nobody could answer."

Forced Education.

Some time ago a school teacher received the following note from the mother of one of her pupils:

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A General Idea.

A teacher instructing her pupils in the use of the hyphen, asked them to give her an example of its use, and the word bird-cage was submitted by a small boy.

"That's right," she encouragingly remarked. "Now, tell me why we put a hyphen in bird-cage?"

"It's for the bird to sit on," was the startling reply.

Teacher's Memory.

A school-teacher who had been telling a class of small pupils the story of the discovery of America by Columbus ended it with: "And all this happened more than 400 years ago."

A little boy, his eyes wide open with wonder, said, after a moment's thought: "Gee! What a memory you've got!"

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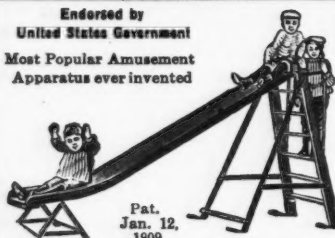
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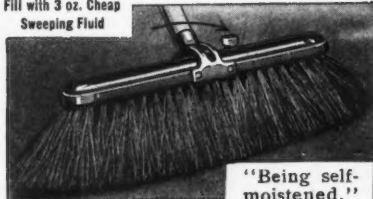
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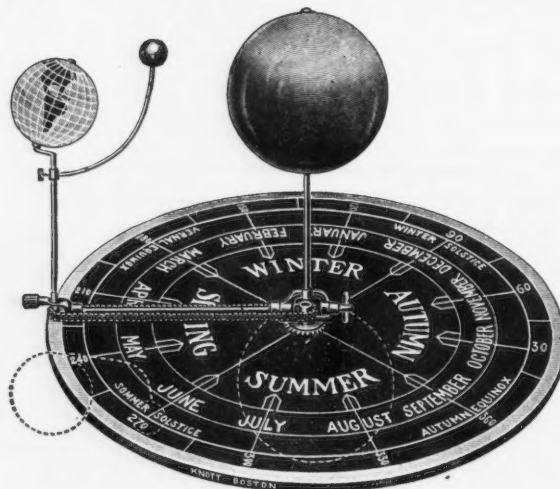
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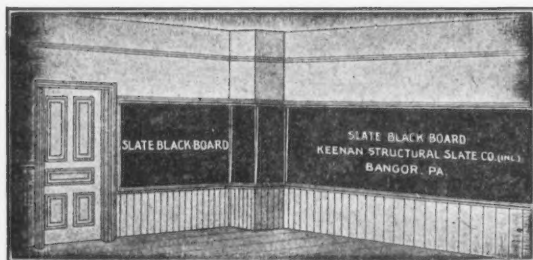
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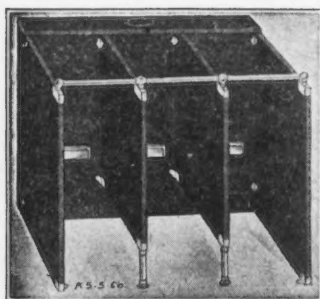
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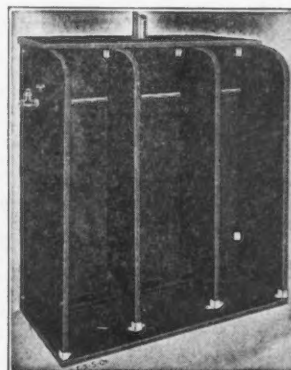
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One of the greatest assets that any successful primary teacher can possess is the ability to tell a story in

such a manner as to delight her hearers. So valuable is this ability to tell a delightful story that in many cities the schools employ teachers who devote their entire time to story telling.

Every child that has heard one fascinating story wants to hear another. Every mother who has told such a story to her children, and every teacher who has charmed her children with a story must recall the oft repeated request, "Tell us a story." Then, as each story has been finished, who can forget the persistent "Tell us another story"?

Can any mother or any teacher have the heart to ignore such a plea? Can she afford to deny it at any cost? By heeding it she can mold the character of her children as the potter molds his clay. Not only can she inspire them with the desire to read these and other stories for themselves, but as thousands of teachers and mothers have done, she can procure a series of charming stories which, when told, as

if by magic, will give her children the key that will open up to them all the treasures of story land; a key that will enable them with ease and pleasure to recognize in the written and printed language every thing that is already familiar to them through oral language; and that will make them independent readers and spellers in the shortest possible time.

These stories form the basis of the THE LEWIS STORY METHOD OF TEACHING READING AND SPELLING, with which marvelous results have been achieved.

Classes of ordinary first grade pupils, during their first year, have read eight primers, eight first, seven second and two third readers, or more than 3,400 pages.

Thousands of primary teachers and educators in prominent positions recommend the Story Method in the highest terms.

Here are a few brief quotations from some of these:—

ROSINA R. MERRITT, Supervisor of Practice, State Normal School, Oshkosh, Wis.

"The best results I have ever seen in primary reading and spelling were secured by following this method. I heartily recommend it as the most scientific and interesting method I know."

STATE SUPT. M. P. SHAWKEY, of West Virginia.

"I am convinced that your method has great merit in it. It is founded on natural laws, and is bound to produce good results."

M. SCHWALMEYER, Florida State College for Women, Office of The President, Tallahassee, Fla.

"Your Manual is wonderful. I think the book the most concise and yet complete compendium of reading that I have seen, for all classes, irrespective of grades."

MAUD L. DUNCAN, Mitchell, S. Dak.

"I have never seen a method that I enjoy teaching as I do this. There is an inspiration in each lesson and the children dearly love the five little fairies and the dwarfs."

LILLIAN CHANEY, Winston-Salem, N. C.

"The 'learning to read' process, as you unfold it, is so simple and attractive that every child responds with delight and enthusiasm; and the early and easily acquired independence of the pupils will recommend your method to every primary teacher."

A. M. LEYDEN, Pastor St. Francis Church, Columbus, O.

"Dear Mr. Lewis: The Sister who teaches the first grade in St. Francis School has found your 'Story Method' most helpful in teaching the little ones to read, especially the children of foreigners."

SISTERS OF THE HOLY CROSS, St. Joseph's School, Pocatello, Idaho.

"I am very much pleased with it. It is the most practical and thorough method I have yet seen. I shall take pleasure in recommending the Method to other teachers."

"Sincerely yours, Sister M. Pacifica."

MRS. S. J. WILLIAMS (nee Ruth O. Dyer), Formerly Supervisor of Training School, State Normal, Conway, Ark.

"As a teacher who has done primary work for thirteen years, I consider the results gained from the teaching of this method nothing short of marvelous. I wish every primary teacher in the country could have a set of the books and could be persuaded to try them in her class. This wish is voiced for the sake of the teacher as well as for the sake of the many children who must learn to read."

ST. JOSEPH'S CONVENT, Lochinvar, N. S. Wales, Australia.

"Gentlemen: Reverend Mother desires me to order outfits for fourteen of our schools."

"In sending this large order I need not assure you that all the Sisters here are delighted with your Story Method."

"Yours sincerely, Sister Mary Hyacinth, for Rev. Mother"

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